# A CONFIRMATION And Discovery of WITCH-CRAFT,

*Containing these severall particulars;*

That there are Witches called bad Witches, and Witches untruely called good or white Witches, and what manner of people they be, and how they may bee knowne, with many particulars thereunto tending.

Together with the Confessions of many of those executed since *May* 1645. in the severall Counties hereafter mentioned. As also some objections Answered.

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By *John Stearne*, now of *Lawshall* neere *Burie* Saint *Edmonds* in *Suffolke*, sometimes of *Manningtree* in *Essex*.

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PROV. 17.15. *He that justifieth the wicked, and he that condemneth the just, even they both are an abomination to the Lord.*

DEVT. 13.14. *Thou shalt therefore inquire, and make search, and aske diligently, whether it be truth, and the thing certaine.*

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# Courteous READER,

TO the end I might ſatisfie the opinions of ſuch as deſire to be further ſatisfied concerning the diabolicall art, or crying ſin, of Witch-craft (as I may ſo call it;) For the ſinne of Witch-craft, and the diabolical practiſe thereof, is omnium ſcelerum atrociſſimum, and in ſuch as have the knowledge of God, the greateſt Apoſtacie from the faith; for they renounce God and Chriſt, and give themſelves by a covenant to the Devill, the utter enemy to God and all mankind, for in Deut. 18.10, 11, 12. God gave command to all the children of Iſrael that none amongſt his ſhould bee ſuch. For thoſe abominations were the children of Canaan driven out from before them, and utterly deſtroyed and plagued. As alſo Manaſſeth, 2 Cron. 33.6. which wickedneſe of his was ſo abhorred of God, as in his diſpleaſure hee mentions it many yeares after by Ieremy, as cauſe of removing the Iewes from their land, and ſo leading them away captive into a ſtrange land, Ier. 15. 4, 5. Idolaters ought to dye, as in Exod. 22.20. and 32. 28, 29. Nay inticers to Idolatrie, Deut. 13.9. becauſe they worſhip Devills, Pſal. 106.37. 1 Cor. 10. 20. Revel. 9. 20. But Witches worſhip Devills, they invocate them, crave helpe of them, worke by them, and doe them homage, ſacrifice to them, and they do it not to ſtockes and ſtones, and ſo mediately to the Devill, as other Idolaters doe, but immediately to the Devill himſelfe, and therefore the greateſt Idolaters that can be; and

*are not they then more worthy of death? And to convince others who are of such an erroneus opinion as to say, notwithstanding Gods law against them, and the holy Scripture speaking of them, besides the lawes of Nations, both heathen and Chrian, made to punish them, that there are no witches, but that there are many poore silly ignorant people hanged wrongfully, and that those who have gone or beene instruments in finding out or discovering those of late made knowne have done it for there owne private ends, for gaine and such like, favouring some where they thought good, and unjustly prosecuting others; I therefore (as my leasure hath permitted me) have given my selfe to the reading of some approved relations touching the arraignement and condemnation of Witches; As also treatises of learned men concerning the deviliſh art of Witch-craft; adding withall some few things which otherwise I have learned and observed since the* 25. *of* March 1645 *as being in part an agent in finding out or discovering some of those since that time, being about two hundred in number, in* Essex, Suffolke, Northamptonshire, Huntingtonshire, Bedfordshire, Norfolke, Cambridgeshire, *and the* Isle of Ely *in the County of* Cambridge, *besides other places, justly and deservedly executed upon their legall tryalls. Now the occasion being thus offered, and Master* Hopkins *dead, I desire to give some satisfaction to the world, that it may appeare, what hath beene done, hath beene for the good of the common wealth, and we free from those aspersions cast upon us, and that I never favored any, or unjustly prosecuted others, but that all that be guilty of this, ought to die; aswell the good or white witches so called, as the other: and that there is, and hath beene more favour shewed, or at least lesse care taken for the discovery of such as be guilty, then by the word of God there ought. For how many are there now a daies which could be contented to passe by many of them, as Magicians, Negromancers and such like? of whom his late Majesty of famous*

*renowne*

*renowne in his Demonologie giveth a dreadfull censure, who saith they are to be dealt withall, as with Sorcerers, and especially the curing witch, commonly called the good witch. Nay these rather get credit and estimation, love and liking, as did the Magicians and Sorcerers with Pharaoh,* Exod. 7. 8. *with Nabuchadnezer and Belshazzar,* Isa. 47. 12. Ezek. 22. *As did also* Simon Magus *with the* Samaritans, *who was held to be the great power of God,* Acts 8. *Likewise* Elimas *with* Sergius Paulus, Acts 13. *And the* Pythonesse *with her Master,* Acts 16. *And will not many say, surely they worke by God, because they use good prayers and good words, and often name God? but let those remember that the Devill himselfe can use good words,* Mar. 1. 24. *and* 5. 7. Acts 17. *that hee can counterfeit the habit and words of an holy man,* Samuel. 1 Sam. 28. 13, 15, 17. *that hee can turne himselfe into an Angell of light,* 2 Cor. 11. *Therefore hee not teach his servants to feigne holinesse and yet be these in many respects worse then the others, and the holy Scripture exempts none, but utterly forbids any going to them, or asking counsell of them. I hope this my labour will excuse mee, and give some better satisfaction to those who are not yet fully satisfied herein, for that I shall make it plainely appeare, that I neither formerly, in any of my proceedings concerning this matter, or in penning of this, ayme at mine owne private ends rather then the publique good, for that I shall discover, so far forth as I am able, or at least, as civility and modestie shall give way; yet I am not ignorant how dangerous it is for me to put my selfe so farre forth into the Sea of common opinion, and I cannot see that by reason of the shelves and rocks of injurious conceits which are ready to be found on every hand I am like to passe any adventure; having had experience already how forward many bee in taking part with many of those who have been detected to promote them forward to take the least advantage by suit of law, thereby to aquitt themselves, when as many times it hath fallen out otherwise, and been a*

*meanes to bring to their deſerved puniſhment, but let ſuch remember, the Devill needs no provoker. And though* Balack *ſent to* Balaam *to purſue the people, yet we find the contrary, for ſurely ſaid* Balaam, *there is no enchantment in* Iacob, *nor divination againſt* Iſrael. *And yet nevertheleſſe craving pardon if in any thing herein I have taken too much upon me, I have once ventured to commit my ſelfe to thy ſenſure, & doubt not of proſperous acceptance, if but a charitable conſtruction be had of my true intent & meaning therein, as from a plaine country man, who intend not to pen any thing but what I ſhall be able to make appeare plainely to bee truth, and then I ſhall reckon it as a ſufficient recompence for my labour and paines. And ſo with my due reſpects I take leave.*

JOHN STEARNE.

# A CONFIRMATION and Diſcovery of WITCHCRAFT.

MAn being borne in ſinne, hath thereby ſince the fall of our firſt parents loſt the Image of God in which he was created, through the temptation of Satan, and is naturally, wholy polluted with ſinne and corruption, whereby he is become of very neere kin unto the Devill, even his owne child, 1 *Iohn* 3. 10. And that beeing his child, he will doe the luſts of his Father, *Iohn* 8. 44. and that no doubt in one thing as well as in another, for men love darkeneſſe more than light, *Iohn* 3. 19. Yea, and naturally are given to worke all uncleanneſſe even with greedineſſe, ſo captivated are they to their luſts, *Epheſ.* 4. 19. For Satan hath his wiles, *Epheſ.* 11. his devices, 2 *Cor.* 2. 11. his depths and policies. *Revel.* 2. 24. his ſnares to catch people at unawares. 1 *Tim.* 3. 7. 2 *Tim.* 2. 26. And being thus furniſhed, hee dare ſet upon any, yea upon our Saviour Chriſt himſelfe, to ſolicit him, yea, and to a moſt execrable impiety, even to have Chriſt to fall downe and to worſhip him a Devill, *Mat.* 4. for he watcheth opportunities, he ſeeketh occaſions, and the leaſt offer he eſpieth and quickly taketh the ſame, and ſo prevaileth often, not only with the rude and ſottiſh, but with the greateſt ſpirits and ſharpeſt witts many times. For man beeing given over to his unruly paſſion, is violent, inconſiderate and vehemently greedy to have his deſired ends, by what meanes ſoever he can attaine them; which maketh him ſeeke meanes of the Devill to become injoyer of his inordinate deſires, regarding more the having of his preſent will, than reſpecting his future ſtate after death, and is more taken up to obtaine what he liketh for the bo-

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dy and outward eſtate in this world, than with the care of his ſpirituall condition and eſtate before God in the world to come, which the naturall man very little or nothing at all regardeth. This being the condition of a naturall man who remaines ſtill unregenerate and given over of God unto Satans temptation in this kind, how can they reſiſt? Man is weake, Satan is ſtrong, and withall ſubtill to beguile, they may eaſily yeeld, for that he hath over meere naturall men a ruling power, *Epheſ.* 2. 2. who are already in his ſnare, and at his owne will are taken captive, 2 *Tim.* 2. 26.

Here ſome will ſay, you goe about to make all ſubject to Witch-craft, or at leaſt all unregenerate perſons.

I anſwer, it ſaid in *Iohn* 3. 6. That which is borne of the fleſh is fleſh, and that which is borne of the ſpirit is ſpirit: and therefore Witch-craft being as Saint Paul ſaith, Amongſt the fruits of the fleſh, *Gal.* 5. 20. one may fall into this ſinne aſwell as into any other, if God prevent it not. Wherefore it behooves man (if he would prevent the power of the Devill and whatſoever Witches can doe) to labour to entertaine and uphold the preaching of the Goſpell. For where it commeth, downe goeth the power of Witcherie, *Acts* 8. and 13.

Hiſtorie likewiſe tells us, where the Goſpel came among the heathen, there the helliſh power of Devils and ſpirits greatly diminiſhed, and we heare now by travellers, that in other Countries where the Goſpel is not preached, & where they ſtill remaine, (as I may ſay) according to the abominations of the Canaanites, I meane in ſuch places where the Heathens ſtill remaine, as in the Indies, where they by travellers relations, worſhip the Sunne, Moone and Starrs, Nay I have heard in ſome places, the Devill himſelfe, and where popery and prophaneneſſe is, with contempt of Preaching or vile neglect thereof, there Witch-craft is moſt rife. Therefore it behooves men to labour to bring forth fruits worthy the Goſpell and amendment of life. For God hedgeth the vertuous man about, *Iob* 1. ſo as Satan cannot come at him, without very ſpeciall licence from God, and that onely for a tryall. The Angels of God doe alſo pitch their tents about ſuch, *Pſal.* 34. yea, and have charge over them to keepe them in their waies, *Pſal.* 91. 11, 12. And to have religious duties in our families: and as the Apoſtle ſaith, to pray continually. 1 *Theſ.* 5. And as Saint *Iames* telleth us, *Iam.* 5. 16. that the prayer of a righteous man availeth much if it be fervent. *David* did not onely

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serve God openly in the Tabernacle, but returned home to blesse his house, 2 *Sam.* 6. 20. And *Job* every day sacrificed to God, and sanctified his children and family. *Iob* 1. 5. And God gave to Israel a law to sanctifie their houses. And so going ever well armed against these rulers of darkenesse, devills and evill spirits, furnished with the heavenly furniture and spirituall weapons, of which the Apostle speaketh, *Eph.* 6. 14. 18. and being thus qualified, and armed, to trust in God only, who will keepe thee under the shadow of his wings, *Psal.* 91. No man shall neede to feare Witches or Devills; knowing ever this, that they cannot doe the very least harme unto any of the least creatures of God without leave from him: no, not to enter into the heard of swine of the very *Gardarens*, for surely there is no inchantment in *Iacob*, nor any Divination against Israel. It is the Lord, let him doe what seemeth him good, 2 *Sam.* 15. 26. It is the Lord that giveth, it is the Lord that taketh away, blessed bee the name of the Lord, *Iob* 1. 21. And therefore many yeeld thus farre as that Satan needes no provoker to set him forward, as the Scripture tells us. For the text saith, that he compasseth the world to, and fro, *Iob* 1. going up and downe like a roaring lyon seeking whom hee may devoure, 1 *Pet.* 5. 8. He is ready (if God give waie) to bee a lying spirit in the mouth of *Ahabs* Prophets to seduce him, 1 *King.* 22. and to beguile; and that the people which brought the possessed to our Saviour, complained only of the Devill, *Mat.* 15. 2. *Luk.* 9. 39. They made no mention of Witches, nor (for ought we know) had any suspition of them, for we find that God hath often sent the Devill, as the executioner of his displeasure without any meanes of a Witch, as amongst the Egyptians, he sent evill Angells, *Psal.* 78. 49. between *Abimelech* and the *Sichemites*, Judg. 9. 23. So upon *Saul*, 1 *Sam.* 16. 15. And so we reade of a Legion sent by Christ into the heard of swin, *Mat.* 5. 12. Thus we see Devills immediately sent from God without any instigation of Witches. And therefore conclude that all is from the Devill by Gods permission, and that there are no Witches at all. But whosoever thou beest that art of this opinion, & although many have gone about to prove that there are no Witches: yet besides the former reason, the contrary tenet is undeniable true, that there are Witches.

First, from the lawes that God himselfe hath made against them. First, in forbidding the practice of VVitch-craft, and that none amongst his should be VVitches, VVizzards, Negromancers and such like, *Deut.* 18. 10, 11, 12. Secondly in forbidding any to go to them,

*Levit.* 19.20. *Iſa* 8. 19. Thirdly, his commandement to put Witches to death, *Exod.* 22. 18. Fourthly, Gods judgements againſt them, *Deut.* 18.12. which if there were no VVitches what neede theſe lawes?

Secondly, from the hiſtorie of the Bible, which nameth to us certaine VVitches, as the Socerers of *Egypt*, *Exod.* 7. *Iannes* and *Iambres*, 2 *Tim.* 3. 8. Thoſe in *Babylon* and *Perſia*, *Dan.* 2. 5. 7. *Iſa.* 47 12. And amongſt the Nations driven out before the children of Iſrael, *Deut.* 18. 12, 13. So wee reade of other VVitches which were, of *Balaam* Numb. 22. *Ioſ.* 13. 22. Of *Iſrael*, 2 *King.* 9. 22. Of *Manaſſes*, 2 *Chron.* 33. 6. Of *Simon Magus*, *Acts* 8. 9. And *Elimas*, *Acts* 13. 8. Secondly, it maketh mention of the practizes of Witches, *Exod.* 7. 2 *Chron.* 33. 6. *Iſa.* 47. 9. *Eze.* 21 21. Thirdly, it ſpeaketh of ſome going to them, 1 *Sam.* 28. 7. and ſending to them, *Numb.* 22. 5. *Ioſ.* 24. 9. Fourthly, it relateth how ſome Kings put them to death, 1 *Sam.* 28. 3, 9. and cut them off, 2 *King.* 23. 24. all this ſhould be falſe if there were no Witches.

Thirdly, from ſome Compariſons or Similies fetched from witch-craft, by *Samuel*, 1 *Sam.* 15. and by *Iſa.* 29. 4. which were abſurd if there were no Witches.

Fourthly, (as before) St *Pauls* mentioning Witch-craft amongſt the workes of the fleſh, *Gal.* 5. 20.

Fifthly, Gods threatning damnation upon Socerers, *Rev.* 21, 8.

Sixtly, the Lawes of Nations both Heathen and Chriſtian againſt them.

Seventhly, the truth of Hiſtories, and manie relations of their Arraignement and conviction.

Eightly, experience amongſt our ſelves, and in other Countries, together with the confeſſion of ſome of thoſe Witches condemned and executed ſince *May* 1645. in the ſeveral Counties afore mentioned, Hereafter, herein expreſſed, I hope will give all ſufficient ſatiſfaction that there are Witches.

Now here ſome may ſay, this is ſufficient to prove that there are Witches in ſome Countries, or at leaſt have beene in formes times with us here in this Country; but how will you make it appeare that there have been any ſince the Goſpel preached amongſt us? For many are of oppinion that there are Witches in other Countries where the Goſpel is not at all, or very little regarded, but where the Goſpel is faithfully preached as with us in *England* and *Scotland*, &c. that there are not any, no not ſince the comming of our Saviour.

I anſwer that if any man can make it appear that the Goſpell frees us from ſinne, more then the Law did our forefathers, that then it might be ſo. But the Goſpell frees us not, and therefore we are as like to have ſuch miſcreants amongſt us as our Forefathers. For we are as ſinful as in the time of the law. And Satan ſtil remains amongſt us. And we are as impatient, profane, and unconſcionable as ever, having diſtempered paſſions, violent in affection, given to ill company, and vain curioſities, not having reſpect of Religion, by which occaſions the Devill taketh advantage and works to have his will, for he goeth thither where he is either ſure or hopeth well for entertainment, *Mat.* 12. 44. He therefore watcheth the time when he may beſt offer his ſervice to ſuch as any way he finds the leaſt kind of preparedneſſe in, as when any fall into a paſſionate ſorrow, accompanied with ſolitarineſſe for ſome loſſe, as husband, wife, children or ſuch like, the Devill offers himſelf to comfort ſuch in their ſorrowfull melancholy mood. So in time of dearth through extreme poverty it many times cauſeth many to be deſperately impatient; or ſo impatient through poverty when they would needs be rich, even againſt Gods providence, as that they be in ſuch a diſtempered paſſion, as they would have their wants ſatisfied and their deſires fulfilled, be it by what means it poſſible can be, (as I may ſay) right or wrong; or when one is enraged with anger, plotting revenge, or is familiar with ſuch as be Witches; As likewiſe when any are addicted to the reading and ſtudie of dangerous books, inticing to the practice of hidden myſteries, of Magick and Inchantments. Thus by theſe and ſuch other like means as may be gathered from the confeſſions of Witches, they prepare themſelves for Satans temptations, to draw them to Witchcraft, as I could inſtance in thoſe innumerable examples, as you ſhall read hereafter more at large when I come to ſpeak of what ſorts of people are moſt addicted to Witchcraft; and therefore do you not conceive that there are ſtill ſuch people remaining amongſt us? yea certainly there are, and Witches likewiſe.

But you will ſtill ſay it doth not yet plainly appear to be ſo ſince the Goſpell, though all theſe ſinnes ſtill remain, for the Devil needs no provoker as before, for he can, if God permit, greatly trouble us, and can bereave one of his wits, and make one lunatick, deaf, dumb and blind, bow the body together, ſo that one ſhall not be able to lift up himſelf, he can even enter in and poſſeſſe any really

and make them invincibly ſtrong, and work other effects. Of all which you may read in *Matth.*9.32.and 12.22.and 15.22.and 17.15. *Mark.*1.23 and 5.5,7.and 7 26.and 9.17,18,19,20, 22,25,26.and in *Luke* 4.35.and 7.2. and 8.29,39.and 11. 14. and 13.11, 16. and can enter into children, *Luke* 13.16. young folks, *Mark* 7. 26. Men, *Mark* 5.1,2,3. women, *Luke* 13.16.*Matt.* the 15.22. Yea through the permiſſion of God, ſuch as be the elect of God. *Job* 1. *and* 2. A daughter of *Abraham*, *Luke* 13.11. &*Mary Magdalene*, Luke 7.2.& can counterfeit the reſemblance of an holy man, 1 *Sam.*28.12.14.19.yea and for a long time, *Luke* 8.27 .from a child till one be grown up, *Mark* 9.21. even eighteen yeares, *Luke* 13.16. and ſo we reade in *Luke* 7.2. of ſeven Devills in one at once, and more *Luke* 11.26. Yea a whole legion, *Mark* 5.9,16,14. and ſometimes the Lord is pleaſed to ſend Devills as executioners of his diſpleaſure, as is before expreſſed.

To this I anſwer, and grant it for truth, and not to be denyed, but yet notwithſtanding all this, there are Witches likewiſe, and yet the Devill doth all this, and more if God permit, for in *Gen.*3. We may learne there that the Devill may enter into a dumb creature, & come out of the ſame, utter a voice intelligible,& offer conference (if any will hearken) to deceive as our Witches now a dayes confeſſe, and that he chooſeth the ſubtileſt creature to deceive by, and the weaker veſſell to confer with, but by the confeſſions of Witches now lately detected, he chooſeth ſuch creatures as they themſelves are moſt addicted to, as you ſhall hereafter find by their confeſſions, by the ſeverall ſhapes he appears in, but how ever we may read there, it was a powerfull perſwaſion to overcome, and yet work by Witches, Wizzards, Necromancers, Sorcerers, Southſayers, and all kind of Magick art, As we may reade in *Exod.*7.11, 12. and 8. 7. Where we may ſee that *Pharaoh* called the Wiſemen, the Sorcerers, and the Magicians of *Egypt*, who did with their inchantments in like manner as *Moſes* and *Aaron*. But I paſſe by the proofs out of the Old Teſtament for this becauſe I deſire to give ſuch ſatisfaction (as I am able) that it may appear that there be Witches now as in former ages. And if what hath been already ſpoken will not give ſatisfaction herein, you may read in the 2. *Tim.* 3 8. who they were, that were the oppſors of the truth, but ſuch as *Jannes* and *Jambres*, who withſtood *Moſes*, and then ſearch who they were, and you ſhall find they were ſuch as *Pharaoh* called to him, as in the before mentioued places, who with their inchantments did the like as *Moſes* had done.

So

So you may read of *Elymas* the Sorcerer, *Act.* 13. 8. who reſiſted the Apoſtles in the time of the Goſpell.

So likewiſe in *Act.* 8 9. you ſhall read of *Simon Magus* a ſorcerer, to whom in the 10 verſe it is ſaid, they all gave heed from the leaſt to the greateſt, ſaying, this man is the great power of God, For in the 11. verſe its is ſaid, becauſe that of long time he had bewitched them with ſorceries, and in the 13 verſe we read he was baptiſed, but read the 20, 21, 22, and you ſhall read what *Peter* ſaid to him, and ſo read no more of him in all the New Teſtament.

Alſo in the *Rev.* 21. 8. you may read how Sorcerers ſhall with other ſinners there reckoned up, have their part in the lake which burneth with fire and brimſtone.

And ſo likewiſe we read in the Epiſtle of *Jude* the Apoſtle ſpeaking there of falſe Teachers, which were crept into the Church to ſeduce them, for whoſe damnable doctrine and manners, horrible judgement was prepared, in the 11. verſe pronounceth woe unto them, for they have gone in the way of *Cain*, and ranne greedily after the error of *Balaam*, by which we may plainly ſee that there were Witches in the time of the Goſpel, and after the coming and aſcenſion of our Savionr, and do any doubt then, whether there be any now? do any think that we be free from ſuch, where ſinne and ignorance beſides ſo much abounds ? or do you deſire to have proof of Witches ſince then, you ſhall have enough of their confeſſions to make this evident, beſides the relations of learned men writing concerning Witchcraft. But if you would but rightly obſerve that place in 2. *Tim.* 3. 1 and ſo on to the 8. you ſhall find that in the laſt dayes ſhall come perillous times, *&c.* And in the 8. verſe it is ſaid, And as *Jannes* and *Jambres* withſtood *Moſes*, ſo do thoſe alſo reſiſt the truth. There you may ſee plainly that there ſhould be ſuch to the latter end, beſides in divers other places ſpeaking expreſſely of Witchcraft ; as 1. *Tim.* 4. 1. and *Jude* 18.

Likewiſe of the Pythoneſſe which brought her miſtris much gain *Acts* 16. 16. Alſo in *Rev* 21. 8. And ſo I might nominate divers other places, for thoſe which remain doubtfull either of being bewitched or of Witches themſelves, but becauſe their own confeſſions clear this evidently, beſides the forenamed places, I proceed to diſtinguiſh between thoſe called bad Witches, and thoſe called white or good Witches, which is eaſily to be diſcerned and known.

But yet I ſay all Witches be bad, and ought to ſuffer alike, being

both in league with the Devill: for ſo is the good, ſo untruly called, aſwell as the other, either open or implicit. And therefore I conclude, all that be in open league with the Devill ought to die. And the Scripture maketh mention onely of ten ſorts, which ſpeakes rather of thoſe called the good, which the world ſo much runnes after, then the other. As we may read: Firſt in *Deut.* 18. 10. 2 *Kings* 17. 1. of a Diviner foreſhewing things to come. Such the people delighted in and conſulted with, *Jer.* 27. 9. *Ezek.* 21. 22. Such an one was *Balaam*, *Ioſ.* 13. 22.

Secondly, We read in *Deut.* 18. 10. of an Obſerver of times, or Soothſayer, one which by gaping on the Heavens could alſo foretell ſomething. To theſe likewiſe did the people give eare, *Jer.* 27. 9. And ſuch an one was *Manaſſes*, 2 *Chron.* 33. 6. And what was *Elimas* the Sorcerer ſpoken of in the *Acts*?

Thirdly, we read in *Deut.* 18. 10. of an Obſerver of times, or ſearcher out; One which obſerved times to know when it was beſt to begin a buſineſſe: as *Hamans* Witches did by caſting of lots before him. Of this *Manaſſes* alſo was guilty, 2 *Chro.* 33. 6. To which might be added that in *Heſter.* 3. 7. and 9. 24.

Fourthly, we read in *Deut.* 18. 10. *Iſa.* 47. 12. of a Magician, one that could deceive the Eye-ſight by making ſomething to appeare otherwiſe then it is. Such *Pharaoh* called to him to oppoſe *Moſes*. Herein, *Jannes* and *Jambres*, of whom Saint *Paul* ſpeaketh of, were guilty, and ſo likewiſe was *Manaſſes*, 2 Chron. 33. 6.

Fifthly, we read in *Deut.* 18. 11. of an Inchanter, or Conjurer; one joyned in league with another, as the Witch is with the Devill. Such an one uſed Charmes to tame Serpents, *Pſal.* 58. 5. Many ſuch were in *Babylon*, *Iſa.* 47. 9. and *Eccl.* 10. 11.

Sixthly, we read in *Deut.* 18. 11. *Lev.* 20. Of one which hath a ſpirit in him or her which doth give anſwer to ſuch as come to inquire of them. Such an one was the Witch of *Endor*, *Sam.* 28. Such an one was the Pythoneſſe which brought her Miſtris much gaine, *Acts* 16. In *Iſa.* 29. 4 called a Whiſperer. To ſuch the people had reguard, *Lev.* 19. 21. and incouraged one another thereunto, *Iſa.* 8. 19.

Seventhly, wee read in *Deut.* 18. 11. of a Wizzard, 1 *Sam.* 28. 9. One alſo which could foretell ſome things, and ſo called for his or her foreknowledge; as now we terme them a wiſe man, or a wiſe woman. After this ſort the people ſought alſo, *Lev.* 19. 31. and 20. 6.

Eighthly,

Eighthly, we read in *Deu.* 18. 41. of a Negromancer, one that conſulteth with the dead. *Iſa.* 8. 9.

Ninthly, we read in *Iſa.* 19. 3. of a VVhiſperer, with ſecret or ſoft words, as our white VVitches doe, indeavouring to help man or beaſt. To theſe the *Ægyptians* ſought after, as they did to their Idolls, as in the laſt forementioned place is expreſſed. Theſe are now (as I have read) tranſlated Charmers.

Tenthly, we read in *Exod.* 8. 11. of ſuch as *Pharaoh* ſought to, as we call them *Juglers*, deceivers, beguiling the eye-ſight. Some hold them to be caſters of Nativities, which tell people their fortune by the time of their birth. Theſe are onely expreſſed in the Old Teſtament: But the New ſpeaketh, as I may ſay, onely in generall againſt VVitch-craft, which comprehends all the ten aforementioned. And therefore it cannot be denyed, beſides their confeſſions herafter herein expreſſed, but that there are ſuch to this time, and that they all ought to ſuffer alike, which have made an expreſſe league with the Devill. An art ſo execrable, to renounce God, and to betake themſelves to the Devill, as for this thing onely they deſerve death in the higheſt degree: for the Law of God ſaith without exception, Thou ſhalt not ſuffer a VVitch to live, *Exod* 22. 18. If a Witch juſtly convicted, Death is due to ſuch an one, *Levit.* 20. 27. For, for thoſe abominations the Lord utterly deſtroyed the *Canaanites*, and plagued *Manaſſes*, which wickneſſe of his was ſo abhorred of God, as in his diſpleaſure hee mentioned it many yeares after, as a cauſe of removing the *Jewes* from their Land, and of leading them away captive into a ſtrange Land, *Jer.* 15. 4. And did not good King *Joſiah* put ſuch ſorts to death, that he might fulfill the Law? 2 *Kings* 23. 24. And ſo did *Saul*, *Sam.* 28. Nay, hath not the Lord threatned great Judgements in the aforementioned places? Yea, and doth he not by the Prophet promiſe to cut off VVitch-crafts and Soothſayers, when he intends to bleſſe a Nation? *Mich.* 5. 12.

Now, who they be that make this expreſſe or open league, are both ſorts. But for the hurting and curſing VVitch, there is but one ſort. All which makes this expreſſe or open league; and they doe it onely for miſchief, though ſeverall wayes: for they take their Familiars; Some for one miſchief, ſome for another. VVhen as there be two ſorts of the other; the one in expreſſe and open league, for ſo I tearme it, though made never ſo ſecret, becauſe it

is

is done by conference with the Devill; And the other is by implicit, or ſecret league, onely by confidence in believing, that ſuch or ſuch a thing ſhall produce ſuch, or ſuch an effect. Now the firſt of theſe two have Familiars, as well as the other, or at leaſt a brand, by which they may be known and diſcerned by, as well as the firſt. Some to ſet ſpells; Some Charmes; Some to cure diſeaſes ſeverall wayes, either by words, or waſhing clothes, or anoynting the Inſtrument which gave the wound to cure the wound; Some onely by laying on oft their hands; Some by uſing and ſaying ſuperſtitious words, or forme of prayers, uſing good words to bad ends; Some by both; Some by herbes; Some to know where ſtolen goods be, either by raiſing the Devill, or Familiar Spirits; Some onely by words, and ſo likewiſe the ſame for loſt goods, or man or beaſt, and to bring them againe; and ſo by many ſuch like wayes and meanes doe theſe worke by: Yet many times they erre, all of theſe: For the Devill cannot performe his promiſes at all times. So that it is not to be queſtioned, but all theſe ſorts are in league with the Devill. For it is not to be doubted, but before any of them can have power to doe any thing, againſt, or for any parry, or have any deſired ends effected, the league expreſſe or implicit is firſt made; bee it expreſſe then confirmed; but for the Confirmation hereof their confeſſions will make it plainely appeare, and plaine proofes and reaſons for the other, that they confidently truſt that their deſires ſhall be effected accordingly to their beliefe, as the curing Witches doe of them which come to them for help. All which I will make plainely appeare, when I come to ſpeake how they may be known. For here ſome may firſt demand of mee what ſorts of people they be of either ſorts?

I anſwer, as for the firſt ſort moſt women, and for the other moſt men. And albeit there be of both ſorts of both: as *Elimas* the Sorcerer, and *Simon Magus*, and ſo likewiſe *Balaam*, and the Witch of *Endor*, and of theſe young, middle, and old age, of which inſtances may be given; Yet of Witches in generall, there be commonly more women then men. This is evident.

Firſt, from Gods Law againſt Witches, *Exod.* 22. In the feminine gender, *præſtigiatricem ne ſinito vivere.*

Secondly, from *Sauls* ſpeech, when he ſaid, Seeke one out, a woman that hath a familiar ſpirit, *Sam.*28 7. 1 *Chron.* 10 13, 14. in naming a woman and not a man. Thirdly,

Thirdly, from experience it is found true here, and in all Countries, eſpecially of hurting Witches, that they are moſt in number, as appeares by their owne confeſſions, with the ſtories and relations even from theſe in our owne Kingdome. As of thoſe of *Burton-Old*, where there met above foureſcore at a time; And at *Tilbrooke* buſhes in *Bedfordſhier*, neere adjacent to *Catworth*; in *Huntingtonſheir*, where there met above twenty at one time, as *John Wynick*, and others confeſſed who ſuffered at *Huntington* laſt *May* was two yeares: As alſo by the confeſſions of ſome others which ſuffered at *Northampton* not long before; So likewiſe were thoſe which met at *Manningtree* in *Eſſex*, as *Elizabeth Clarke*, and *Anne Leech* confeſſed, and thoſe which were condemned, there being about twenty eight, at *Chelmsford*, in the ſummer 1645. were (as I remember) all women. And thoſe at *Burie* Saint *Edmunds*, where ſixtie eight were (as I likewiſe remember) condemned, moſt women, All at one Goale delivery, in the ſummer 1645. So I could nominate farre more inſtances in other places, and of about two hundred executed ſince the ſaid *May*, 1645. in the ſeverall Counties aforementioned, the women farre exceeded the men in number. And as I have read, thoſe in *Lancaſheire*, where ninteene aſſembled, and but two men, and that thoſe that bewitched the Earle of *Rutland* were women; and that thoſe of *Warboyes* were women, and but one man. Women therefore without queſtion exceed men, eſpecially of the hurting Witches; but for the other, I have knowne more men, and have heard ſuch as have gone to them ſay, almoſt generally they be men, and ſo likewiſe finde them to be ſo in Authors, which ſpeake of ſuch, and never knew any women queſtioned in that way but men, and of them as hitherto not many; For as before, men rather uphold them, and ſay, why ſhould any man be queſtioned for doing good; but I am certaine the word of God is contrary.

Now, why it ſhould be that women exceed men in this kind, I will not ſay, that Satans ſetting upon theſe rather then man is, or like to be, becauſe of his unhappy onſet and prevailing with *Eve*; or their more credulous nature, and apt to bee miſled, for that they be commonly impatient, and being diſpleaſed more malicious, and ſo more apt to revenge according to their power, and thereby more fit inſtruments for the Devill; or that, becauſe they

be more ready to be teachers of Witchcraft to others, and to leave it to Children, ſervants, or to ſome others (but that you ſhall finde to be a great inducement thereto by their Confeſſions) or that, becauſe, where they can command they are more fierce in their rule, and revengefull in ſetting ſuch on worke whom they can command, wherefore the Devill laboureth moſt to make them Witches: for Satan is ſubtill, and ſeeketh whom he may devoure, and if falſe teachers.

But as Saint *Paul* ſaith, VVitchcraft being amongſt the fruits of the fleſh, one may fall into this ſinne as well as into any other (if God prevent it not) and therefore whether men or women, Theſe ſorts following are the apteſt, as by experience plainely appeares amongſt us now a dayes.

I paſſe by Infidels, and Heathen people in former times (from whom theſe abominations mentioned in *Deut.* 18. 10, 11. came into *Iſrael*, and ſavage Nations now (amongſt whom) by Travellers relations, VVitchcraft is moſt rife) and will ſpeake onely of ſuch ſorts as be called Chriſtians, and theſe be,

Firſt, ignorant people whoſe eyes are blinded by Satan, 2 *Cor.* 4. 4. and are led captive by him, as is ſaid in another place.

This appeareth in thoſe VVitches commonly detected amongſt us, ſilly ignorant perſons many of them. *Elizabeth Deekes* of *Ratleſden*, in *Suffolk*, a ſilly ignorant young woman being found with the markes, confeſſed that ſhe was guilty, and had two crop eared Impes, as ſhe ſaid, which had ſucked two or three times upon thoſe markes found upon her, which Impes (ſhe ſaid) came like Mice; the one white, which ſhe called Birds, being the leaſt, the other gray, which ſhe called Teates, which Impe asked her to denye God, and Chriſt, and told her if ſhe would ſhe ſhould never want, but ſhe ſaid ſhe then refuſed: Whereupon (ſhe ſaid) her mother asked her to give her ſoule from God to the Devill, which (ſhe ſaid) ſhe likewiſe refuſed: but as ſhe was going to bed, either upon a paire of ſtaires, or ladder, her mother pulled her back in much danger of her life, and confeſſed many other things then more at large. But for her ignorance ſhe was ſaved at firſt, when her mother ſuffered, yet afterward, notwithſtanding this, and her refuſing thoſe temptations, ſhe confeſſed, ſhe did make a League and Covenant with the Devill, and ſealed it with her bloud, and imployed thoſe Impes, to the much prejudice of her

Neighbours

Neighbours and Townſmen, as ſhe confeſſed before the Juſtice of Peace. Alſo *Joane Wallis* of *Keyſton*, in *Huntingtonſheir*, a very ignorant, ſottiſh woman, confeſſed the Devill came to her in the likeneſſe of a man, in blackiſh cloathing, but had cloven feet, which ſhe called Blackman, who uſed to lie with her, and have the uſe of her body, yet ſhe confeſſed he was more uglier then man, and not as her husband, which ſpeaks to her like a man, but he as he had been ſome diſtance from her when he was with her, who told her, if ſhe would be ruled by him ſhe ſhould never want, but ſhould have what ſhe deſired, and brought her two others the third time he came, which (ſhe ſaid) ſhe called *Grizzell*, and *Greedigut*, for ſo (ſhe ſaid) they called themſelves, and that thoſe, after ſhee had conſented to the other his demands, and confirmed the Covenant, ſhe could and did imploy as ſhee then further confeſſed, both to the Townſemen, and after to the Juſtice of Peace, and ſome of the miſchiefes ſhe had done. Ennumerable of theſe inſtances I could nominate in many of their Confeſſions, as you ſhall finde in ſome of thoſe following. But I deſire to Anſwer one objection before I proceed further (that is) ſome ſay, and many will and doe ſay; But you watched them, and kept them from meat, drinke, or reſt, and ſo made them ſay what you would. A very unnaturall part to ſo uſe Chriſtians. I anſwer ſo it were. But I never knew any deprived of meat, drinke or reſt, but had what was fitting till they were carried before ſome Juſtice of Peace to be examined, and had proviſion to reſt upon, as bolſters, pillowes, or Cuſhions, and ſuch like, if they were kept where no beds were; yet I doe not deny but at firſt, ſome were kept two, three, or foure dayes, perchance ſomewhat baſer, but then it hath been, either when no Juſtice of Peace was neere, or when the witneſſes againſt them could not goe ſooner, but then they have had beds, and for other proviſion, I never knew any kept, of what ranke or quality ſoever, but that they had better proviſion, either meate or drinke, then at their own houſes. For the watching, it is not to uſe violence, or extremity to force them to confeſſe, but onely the keeping is, firſt, to ſee whether any of their ſpirits, or familiars come to or neere them; for I have found, that if the time be come, the ſpirit or Impe ſo called ſhould come, it will be either viſible or inviſible, if viſible, then it may bee diſcerned by thoſe in the Roome, if inviſible, then by the party. Secondly, it is for this

end alſo, that if the parties which watch them, be ſo careſull that none come viſible, nor invisible but may be diſcerned, if they follow their directions, then the party preſently after the time their Familiars ſhould have come, if they faile, will preſently confeſſe, for then they thinke they will either come no more, or at leaſt have forſaken them.

Thirdly, it is alſo to the end, that Godly Divines and others might diſcourſe with them, and idle perſons be kept from them, for if any of their ſociety come to them to diſcourſe with them, they will never confeſſe; This was obſerved at *Bury* Saint *Edmunds* in *Suffolk*, as I remember, when there were eighteene to be executed; moſt of them kept in a Barne together, they made a Covenant amongſt themſelves, not to confeſſe a word next day at the gallowes, when they were to be hanged, notwithſtanding they had formerly confeſſed, and ſome of them after they came into the Goale, and ſome before the Bench and Country, but moſt of them (if not all) before the Juſtices of the Peace, and ſo dyed next day accordingly very deſperately, except one penitent woman which refuſed their Covenant or agreement: ſo ſhe made it knowne, and how they made a ſinging of a Pſalme after they had done it. But if honeſt godly people diſcourſe with them, laying the hainouſneſſe of their ſins to them, and in what condition they are in without Repentance, and telling them the ſubtilties of the Devill, and the mercies of God, theſe wayes will bring them to Confeſſion without extremity, it will make them breake into Confeſſion hoping for mercy.

Now that the Impes come viſible, it is true and apparent, and ſo watching hath produced true and ſtrange effects, and is a great meanes (under God) to bring them to confeſſion, as for example; *Elizabeth Clarke* of *Manningtree* in *Eſſex*, being kept three dayes and three nights, ſhee confeſſed many things, but how ſhe was kept I know not well, for I came not at her during that time, notwithſtanding I lived then in Towne, and was one which cauſed her to be queſtioned, who did accuſe ſome others which lived in their ſeverall Pariſhes, the Townſemen deſired me to goe with her confeſſion taken in writing by another, to the Juſtices of the Peace for a warrant for thoſe ſhe accuſed, the warrant was made for the ſearching of ſuch perſons as I ſhould nominate, whereupon, I would firſt goe to her before the Warrant ſhould

be

be ſerved, to know of her who ſhe did accuſe; Mr. *Hopkin* being with mee went together, and when I had asked her who ſhee had accuſed, we were agoing away; but ſhe ſaid to us, if you will ſtay, I will ſhew you my Impes, for they bee ready to come. Then ſaid Mr. *Hopkin*, *Beſſe*, will they doe us no harme? no ſaid ſhe, what? did you thinke I am afraid of my children? you ſhall ſit downe, ſo wee did, where ſhe appointed us. Then one of the company which was appointed to be with her that night, ſaid to her, *Beſſe*, I asked you a queſtion of late, but you anſwered not, then ſhe ſaid, what is it? Then he replyed and ſaid, tell the truth, if it be the truth, ſay ſo, but if not truth, then ſay ſo, Hath not the Devill had the uſe of your body? ſhe ſaid, why ſhould you aske ſuch a queſtion? he anſwerd, I deſire to know the truth and no otherwiſe, then ſhe fetched a ſigh, and ſaid, it is true, then ſaid Mr. *Hopkin*, in what manner and likeneſſe came he to you? ſhee ſaid, like a tall, proper, black haired gentleman, a properer man then your ſelfe, and being asked which ſhe had rather lie withall, ſhee ſaid the Devill, and ſo particularized every thing, and how hee came in, and his habit, and how he lay with her, and ſpoke to her, as ſhe then affirmed to bee truth, and ſo preſently fell a ſmacking with her lips and called Lought two or three times, which preſently appeared to us eight (For there were ſix which were appointed to bee with her that night before we went) in the likeneſſe of a Cat, as ſhe had formerly told us; for ſhe told us before what ſhapes they ſhould come in, and ſo that preſently vaniſhed; then ſhe called againe as before, Jermarah, then appeared another, like a red or ſandie ſpotted dog, with legs not ſo long as a finger (to our perceivance) but his back as broad as two dogs, or broader, of that bigneſſe, and vaniſhed, and ſo after that called more, as before, by their ſeverall names, which came in ſeverall ſhapes, One like a Greyhound, with legs as long as a Stagge; Another like a Ferrit; And one like a Rabbit, and ſo in ſeverall ſhapes they appeared to us, till there were ſome ſeven or eight ſeen; Some by ſome of us, and others by other ſome of us; then I asked her if they were not all come, for there were more come then ſhe ſpoke of, ſhe anſwered that they came double in ſeverall ſhapes, but ſaid, one was ſtill to come, which was to teare mee in peeces, then I asked her why, ſhe ſaid, becauſe I would have ſwome her, and told me that now ſhee would bee

even with mee, and ſo told in what manner it ſhould come, black, and like a Toade, and ſo afterward did come, as the reſt averred that ſaw it, and ſo ſhe confeſſed their meetings, and the manner how they worſhipped the Devill at their meetings, and ſaid to us, they that be found with theſe markes that I am found with-all, are without queſtion Witches, yet ſaid, that there might be ſome Witches which had not thoſe markes; but affirmed it over and over again, that all thoſe that had thoſe markes were Witches, and had familiar ſpirits which ſucked of them, and ſo confeſſed what miſchiefe ſhe had done with her Impes, in a very large manner, and ſo did next day, after ſhe had ſlept; for the Juſtice gave me order that ſhe ſhould ſleepe before he examined her, leſt ſhee had not ſlept before, and ſo I did accordingly, and yet ſhee then confeſſed at large before two Juſtices of the Peace, and how ſhee would have been my death; this was the firſt accuſed, and her markes and confeſſion, the beginning of our knowledge: Yet I confeſſe, the markes be difficult to finde from naturall markes, as I ſhall hereafter declare. *Rebecca Weſt* of *Lamford*, in *Eſſex*, who was (as ſhe confeſſed) married to the Devill, and the manner, had an Impe came to her in the time ſhe was kept, but of her confeſſion more at large hereafter. Alſo *Elizabeth Finch* of *Watſon* in *Suffolke*, confeſſed, that about twenty yeares before ſhee was found with the markes, the Devill appeared to her in the likeneſſe of a ſmoaky coloured Dog, which asked her to deny God and Chriſt, which ſhe ſaid, upon his promiſes ſhe did, and let him have bloud to ſeale, or confirme the Covenant or agreement; and that ſoone after that, there came two more, black on the backs and reddiſh on the bellies, which ſucked her two or three times a week, upon thoſe markes that were found on her, and that ſometimes ſhe fetched bloud in other places for them, and gave it to them; ſhee alſo had her Impes came viſible; For ſhe confeſſed in the time ſhee was kept, one which was with her to looke to her, ſaw one of them, and ſtung it into the fire, which ſhe affirmed was one of her Impes, and that whileſt they were buſie about that, thinking to burne it, ſhe confeſſed the other came, and threw her out of the chaire ſhe ſate in, which hurt her forehead and wreſt, which was done accordingly, and ſo further confeſſed. Of theſe I could bring diverſe inſtances, but I will proceed They come likewiſe inviſible; as one *Binkes* of *Haverill*,

*verill* had an Impe ſucking of her whilſt ſhe was talking with others, and preſently confeſſed it Another whileſt I was in the roome with her, at *Huntington*, I perceived by her carriage that ſhe was aſucking her Impes, Spirits, or Familiars ſo called; I layed it to her charge, but ſhe denied it: Yet preſently after ſhe confeſſed it was truth, when ſhe was asked by the Juſtice of Peace. And as I remember, it was the ſame woman; but I am ſure of *Keyſton* in *Huntingtonſhier*, and ſo was ſhe, that to the thinking of two which were with her, ſhe ſate ſtill in her chaire, when two more in the yard ſaw her goe out into the yard, and her going in againe; This woman confeſſed the Devill ſate in her likeneſſe, and ſhe went out, and ſuckled her Impes in the yard, as the other two affirmed. So in the ſame Towne, one *Clarkes* wife skipped out at a hole in a ſtone wall, above halfe a foot thick, which was ſome nine Inches long, and ſome foure and a halfe broad, all the one ſide head and all, and but little to bee ſeen of her but one leg; and the hole was neere a yard and halfe from the ground, and yet one pulled her back againe, and afterward went away, no body knew how: yet I ſay, if thoſe which looke to them be carefull, it is to be diſcerned; this is apparent by that I nominated at *Huntington*. And ſo at *Codman* in *Suffolke*, being told how a woman there carried her ſelfe, I cauſed her to be ſearched againe, and there was alteration of the markes, and the woman preſently confeſſed it, and made a large confeſſion; and ſo it hath been common in all our proceedings, and a great cauſe for keeping them; for the bloud hath ſometimes been found on the end of the marke, or to be ſtroked ou't when they be taken on a ſuddaine, As I could inſtance the one halfe of their confeſſions; but becauſe it is ſo apparent, I inſtance no furuher. But now to manifeſt that good Counſell will doe it, and ſo likewiſe without keeping; for I hold they two depend moſt upon one: Then ſay I, that upon good exhortations after the markes found, they may be brought to confeſſion, either by keeping, though every thing neceſſary be afforded them, as I never did otherwiſe, but now lately keepe none, or not above one night till we goe thence, and yet have their confeſſions. Witneſſe thoſe executed at *Elie*, a litle before *Michaelmas* laſt, who made large confeſſions. Alſo one at *Chatteriſh* there; One at *March* there; And another at *Wimblington* there, now lately found, ſtill to be tryed, who made very large

large confeſſions, eſpecially the firſt two; *Nicholas Hempſtead* of *Creeting* in *Suffolke*, being found, upon exhortations, and laying the hainouſneſſe of the ſinne, and Gods Judgements, and Gods mercie, and the like, notwithſtanding hee at firſt railed on me in very approbious tearmes, yet preſently ſent for me, and would have asked mee forgiveneſſe, he preſently confeſſed that hee had made a league and Covenant with the Devill, and how hee had confirmed it with his bloud; And the ſhape of his Impes, and of the Devill when they covenanted, and how he killed a horſe of one of the Conſtables, becauſe he preſſed him for a ſouldier, and five of the beſt horſes in Colonell *Rocheſters* Troope; And divers other things he had done, making a very large confeſſion, with a great deale of penitency and ſorrow, which hee ſo continued in (as I ſince heard) to his very execution without alteration. To this I might adde, *Henry Carrs* hereafter mentioned; And the boyes next, after the objections anſwered, and diverſe others which you ſhall here finde; but becauſe it falleth out better, when I ſhall ſpeake how to diſcover them, I leave here, hoping this is ſufficient for that objection, if not, I will anſwer more fully, as occaſion ſhall ſerve. But then ſome will ſay, you ſwome ſome of them, eſpecially at the firſt, was not that extremity? I anſwer, that hath been uſed, and I durſt not goe about to cleere my ſelfe of it, becauſe formerly I uſed it, but it was at ſuch time of the yeare as when none tooke any harme by it, neither did I ever doe it but upon their owne requeſt; and were to ſuch as firſt were found with the markes; but now lately, there hath been no ſuch courſe taken that I know of. For I am of opinion, that it is one way of diſtruſting of Gods providence, putting confidence that that ſhall bring ſuch or ſuch an effect, or event; neither was it ever given in or taken, that I know, as an evidence againſt any, nor uſed by any of us but the firſt ſummer, from *March*, or *May* 1645. to about the middle of *Auguſt* next following; when Judge *Corbolt* that now is, forwarned it; When Divines gave their opinion of the unlawfulneſſe thereof, it hath ever ſince been left, and not many before ſo uſed: Notwithſtanding, it was then the deſire of ſuch perſons themſelves, thinking thereby to cleare themſelves, whereas it fell out otherwiſe. Yet under favour, Let me ſpeake one thing that I have found in that way; that it is a true rule in one reſpect, that the water entreth not into any of them, when

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it will into a free perſon, though they ſwimme both alike; for ſo they will, if the water be inchanted, but the free perſon will preſently be choaked, when the other lye topling on the water, ſtriving to get their heads, or themſelves under the water, but cannot, neither can they bring out water in their mouthes, though they be foretold of it, nor ſpit cleare water; for the water enters them not when it will the other. Thus farre I have obſerved, or further: But becauſe it is held unlawfull, I ſhould be ſorry to ſpeake any thing, either to give offence to any, or to be a meanes to animate any in ſuch courſes. For if any did confeſſe, rather then to goe into the water, or to come out of the water, or preſently after, except they had been ſhifted, and refreſhed every way, and knowne to be in perfect memory, it hath been taken as no evidence; and ſo hath all other forcement been. But there is one, a very remarkable thing concerning this, that was done at Saint *Neotts*, in *Huntingtonſhire*, of a woman that had been ſearched two or three times, and not found, for they can hide their markes ſometimes, as you ſhall heare after herein, yet was ſtill in great ſuſpicion of many of the Townſmen to be guilty (the brand is difficult to finde if ſhe had notice) and the rather, for that ſhe fled, or went away after ſhe was ſearched twice, for ſome are not found at firſt, yet be in the end: So at her returne ſome vvould ſwim her, and did, ſhe ſwum apparently, where they had formerly caſt a freeman in, tyed after the ſame manner, ſhe was not further medled with then. But as I have heard, and in part from the man himſelf, where the act ſhould be done, A Dog was ſeen in his yard, which a Maſtie Dog would not ſeize on, but his ſon ſtroke at the Dog, and hatt him two or three blowes over the back, up to the ſhoulders-ward, preſently a gelt bitch ſeized on him, and bit him on the neck, and gave him ſome ſhuckes, and then the Dog got away: ſo it remained, but this woman not being ſeen in the ſtreet as formerly, was cauſed to be viewed; and found bitten on the neck, or bruiſed on the other parts in a moſt fearfull manner. Theſe are ſome ſimilitudes, that there is ſomething in ſwimming (if lawfull) but to proceed. This one more, that ignorant people are moſt apt to be Witches, as afore ſaid. Of a Boy in *Ratleſdon* aforeſaid, who was accuſed, when he was under nine yeares of age, when all know he could not be of much capacity, hee without watching, or keeping, voluntarily confeſſed, that hee

ſuckled an Impe, and had it at command to doe miſchiefe, and nominated ſome, as the killing of ſome Chickings, and ſome other miſchiefes he had then done, as he confeſſed, together with the reaſons he cauſed his Impe to kill the Chickens, which was, becauſe the man which owed them had chidden him for ſpoyling his graſſe, when, as he ſaid, they did it, ſo the next time he ſaw them there, he did it. This boy being young, I (ſuppoſe the Jury had hopes of his amendment, as I confeſſe I then had) he was then releaſed, and vvent to the Towne againe, where he continued ſome time, and was ſuſpected againe for further miſchiefe, and ſo apprehended againe, and put into priſon, where he then voluntarily confeſſed likewiſe his renewing of the league and Covenant with the Devill, and the ſealing of it with his bloud, after his mother vvas hanged; for ſhe ſuffered for Witchcraft, about the *Michaelmas* 1645. and then was he firſt queſtioned, and that he had more familiar ſpirits, or Impes, as they call them, and that the Devill appeared to him, in the likeneſſe of a black brovvne Mare, and would carrie him whither hee deſired, and confeſſed abundance of miſchiefe he had done, between the time he was releaſed, and committed againe. But after hee was in *Burie* Goale, not long before the Aſſizes, the firſt ſince theſe warres, the Goaler miſſing a Priſoner in the morning, which he had over night, a notorious offender, whom he kept double ſhackled, the Goaler queſtioned this boy, and upon ſome threatning ſpeeches, the boy confeſſed, that he was gone home on his Mare over the walls, and ſhewed where, and told him he ſhould finde him with his wife; whereupon, the Goaler ſent forthwith to the Priſoners houſe, being at leaſt twelve miles, and there found him at his houſe, as the boy had ſaid, having ſhackles on as he went out. Will this with the other give you ſatisfaction? but I might adde to this, ſuperſtitious and Idolatrous perſons. But I paſſe, intending onely to take the heads, agreeing with the confeſſions of Witches.

Secondly, malicious people, full of revenge, having hearts ſwolne with rancour, upon the leaſt diſpleaſure, with bitter bannings and curſes, threatning revenge, or requitalls; this is manifeſt by the nature, quality, words, and deeds of Witches convicted, who have ſhewed themſelves to be ſuch, as ever found ſo to be, as the ſaid *John Wynnick* confeſt, that when hee lived

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at *Thrapston* in *Northamptonsheir*, he having lost his purse with some seven shillings in it, as he was in a Barne, where he lived, there in an Inne, as hee was making up of bottles of hay, hee was in a passion for his purse and money, and in such a rage of banning and cursing, that he was saying to himselfe, would hee knew where he might goe to a cunning man for it, for have it he would, though he went to the Devill for it; (here was a preparednesse for the Devill) for he confessed, the Devill appeared to him immediately, in the likenesse of a Beare, but not above the bignesse of a Rabbit, which told him, if hee would fall downe and worship him, he would help him to his purse, and money againe, and that he should have it where he stood, next day about the same time; so he did fall downe and worship him; And next day he came againe, to see for his purse and money, and found it accordingly, but confessed, that before he could tell it, the Devill in the same shape appeared to him againe, and told him, hee must fall downe and worship him againe, and then he fell downe, and said, Oh my Lord, my God, I thanke thee, and then hee asked him to deny God, and Christ, and to serve him as Lord, and then he should never want, which he confessed he consented to, then he demanded bloud, and he bade him take it, so he skipped on his shoulder, and fetched bloud with his claw, on the side of his head, which marke was seen at his Tryall; Then he confessed, there appeared two more, which the first told him hee must worship also, and take them for his Gods, and they should be at his command, and so he said, he did; then that like a Beare turned like a Ratt, and so those sucked on the three marks I found on him, after to the time he was taken, at their times appointed, and were at his command, as he then confessed more at large, before the Justices of the Peace, and confessed at the Gallowes likewise, the last words he spoke. Also one *Moores* wife of *Sutton*, in the Isle of *Elie*, in the County of *Cambridge*, after she had confessed the league and Covenant made, and sealed with her bloud, confessed, that she sent one of her Impes to kill a man, or at least to hurt to him; for that she had bought a Pigge of him, for two shillings and two pence, and paid him two shillings, and afterward he comming by her dore, asked her for it, which man, was soone after taken sick, and in his sicknesse, cryed out of her, saying, he could not depart this life, untill hee had spoken with

her, so she was sent for, but she refused, whereupon (he lying in such extremity) she was by some of his friends, at his request, being so desirous to speake with her in such extremity, forced to goe to him, and then soone after he dyed, according as hee formerly said; So this woman confessed divers other things, and seemed to be very penitent, and sorry for it; for she wept at her tryall, and confessed her selfe guilty before the Judge, Bench, and Country; But what she did after, or at her Execution, I know not. *Thomazine Ratcliffe* of *Shellie*, in *Suffolke*, confessed, that it was malice that had brought her to that she was come to, meaning Witchcraft; for she confessed, that soone after her husbands decease, above twenty yeares before her confession, there came one in the likeuesse of a man, into bed to her, which spoke with a hollow, shrill voyce, and told her, he would be a loving husband to her, if she would consent to him, which she said, she did, and then he told her, he would revenge her of all her enemies, and that she should never misse any thing, in which she said, she found him a lyer, but said, that Satan often tempted her to banning, swearing, and cursing, which shee confessed she did use a long time, and that many times it fell out accordingly, and that she, falling out with one *Martins* wife, who had a child drowned, for that she called her Witch, saying, she was the cause of the childs drowning, she bad her goe home and look to the rest, lest she lost more, and one died suddenly after. Also *Anne Randall* of *Lauenham* in *Suffolke*, after she had confessed the Covenant, for still you must remember, that is first done, before the Devill, or their Familiars, or Impes, act, or doe any thing, confessed that she had two Impes, which were heavie and soft, but came in the likenesse of Cats, or Kitlins, of a blew colour, called Hangman, and *Jacob*, and that those sucked on the markes were found upon her body, some thirty yeares together: sometimes once a weeke, sometimes once a fortnight, and that shee sent her Impe Hangman to kill a horse of one *William Baldwins* of *Thorpe*, some two miles from *Lauenham*, for that she asked him to bring her in some wood, and he bad her pay for that she had had first; and the Impe returned, and told her he had done, he had killed two, for they were lanquelled together, so he killed them both, which horses were killed (but in such a tempest) as was supposed by a Devill in Thunder, untill she confessed it of

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her ſelfe. Alſo she confeſſed, that being at *Stephen Humfries* in *Thorpe* aforeſaid, and a begging for Almes, hee came home well, and ſhe being at the doore, he chid her, or gave her ſuch words as ſhe liked not of; As ſhe went over the way from the houſe, her Impe Hangman appeared to her, and asked her what he ſhould doe, and she bad him goe and kill one of his Hogs, which ſhee ſaw, which ſhe ſaid he did before ſhe was out of ſight, which Hog died accordingly. Likewiſe ſhe further confeſſed, that ſhe being angry with one Mr. *Coppinger* of *Lavenham*, ſhe ſent her Impe *Jacob* to carry away buſhes, which he had cauſed to be laid to fence his fences, above one load, here ſome, and there ſome, all along by the hedge ſide, as they were to be hedged out, and in one night they were gone, no man knew what way, untill ſuch time as ſhe confeſſed her Impe did it. But as I have ſince heard, they were knowne to be in another mans ground, who confeſſed, they came the ſame night, but how, he knew not till then. Alſo a young man of *Denford*, in *Northampuonſhire*, who ſuffered for Witchery ſince the ſaid time, at *Northampton*, Confeſſed, that he ſent one of his Impes, to one *Cockes* Cattell of *Denford*, becauſe he would not let him keep them, and the Cattell ranne ſo violently away foming, that the owner had much adoe to catch them with a horſe; and more to get them home into his yard againe; and ſo many other things he confeſſed, as I could particularly inſtance. And ſo for this, I hope it is ſufficient, to give all ſatisfaction, for all confeſſions, or moſt of them at leaſt, tend to prove this in ſome part. Thoſe that are given to over much curioſity, to ſeeke after vaine Knowledge, in pride of heart to goe beyond others, to underſtand ſecret and hidden things, to know things to come. Such are thoſe, as not bounding themſelves within the limits of reaſon, nor of Gods revealed will, fall fowle unawares upon the Devill, and are in great danger to be intrapped by him, and made his ſlaves by his inticements. Thus was Parſon *Lowis* taken, who had been a Miniſter, (as I have heard) in one Pariſh above forty yeares, in *Suffolke*, before he was condemned, but had been indited for a common imbarriter, and for Witchcraft, above thirty yeares before, and the grand Jury (as I have heard) found the bill for a common imbarriter, who now, after he was found with the markes, in his confeſſion, he confeſſed, that in pride of heart, to be equall, or

rather above God, the Devill tooke advantage of him, and hee covenanted with the Devill, and ſealed it with his bloud, and had three Familiars or ſpirits, which ſucked on the markes found upon his body, and did much harme, both by Sea and Land, eſpecially by Sea; for he confeſſed, that he being at *Langarfort* in *Suffolke*, where he preached, as he walked upon the wall, or workes there, he ſaw a great ſaile of Ships paſſe by, and that as they were ſailing by, one of his three Impes, namely his yellow one, forthwith appeared to him, and asked him what hee ſhould doe, and he bade it goe and ſinke ſuch a Ship, and ſhewed his Impe a new Ship, amongſt the middle of the reſt (as I remember) one that belonged to *Ipſwich*, ſo he confeſſed the Impe went forthwith away, and he ſtood ſtill, and viewed the Ships on the Sea as they were a ſayling, and perceived that Ship immediately, to be in more trouble and danger then the reſt; for he ſaid, the water was more boyſtrous neere that then the reſt, tumbling up and downe with waves, as if water had been boyled in a pot, and ſoone after (he ſaid) in a ſhort time it ſanke directly downe into the Sea, as he ſtood and viewed it, when all the reſt ſayled away in ſafety, there he confeſſed, he made fourteen widdowes in one quarter of an houre. Then Mr. *Hopkin*, as he told me (for he tooke his Confeſſion) asked him, if it did not grieve him to ſee ſo many men caſt away, in a ſhort time, and that he ſhould be the cauſe of ſo many poore widdowes on a ſuddaine; but he ſwore by his maker, no, he was joyfull to ſee what power his Impes had, and ſo likewiſe confeſſed many other miſchiefes, and had a charme to keep him out of Goale, and hanging, as he paraphraſed it himſelfe, but therein the Devill deceived him; for he was hanged, that *Michaelmas* time 1645. at *Burie* Saint *Edmunds*, but he made a very farre larger confeſſion, which I have heard hath been printed; but if it were ſo, it was neither of Mr. *Hopkins* doing, nor mine owne; for we never printed any thing untill now. I doe this (he being dead) but make no uſe of any confeſſions taken by him, but only this, for that it falleth out ſo fit for this purpoſe: Yet I have heard, that other confeſſions have been printed, and ſome other things beſides, as if it had been of ours, or one of our doings, or at leaſt, by one of our conſents; when as I know, he never had any hand in any, and for my part I utterly renounce all former. Alſo I may adde

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to this, one *Henry Carre* of *Ratleſden*, in *Suffolke*, who I have heard was a Scholler fit for *Cambridge*, (if not a *Cambridge* Scholler) and was well educated; yet fell into this grievous ſinne, and confeſſed, that he had two Impes, which ſucked on thoſe markes I found upon him, two yeeres together, and came in the likeneſſe of Mice, which he felt oft, and ſaid, they were hairy and heavie, and ſo ſeeming to bewaile his condition, ſaid, that he had forſaken God, and God him, and therefore would confeſſe no more, he ſaid, untill he came on the Gallowes to be hanged, for he had confeſſed enough for that, and then he would confeſſe all, and make all other knowne he knew of, but in the meane time, he would confeſſe no more, nor did; yet he was much importuned to it, but that was alwayes his anſwer, and was arraigned at the Barre, three or foure times, and yet by reaſon of an Allarum at *Cambridge*, the Goale delivery at *Burie Saint Eduunds* was adjourned, for about three weekes, and he died in the Goale in that time: So it was conceived to be pride of heart, which was the firſt originall cauſe, by reaſon of his knowledge; yet I confeſſe, he fell into poverty before his death, but as for that, I thinke it is ſeldome or never knowne, that any get eſtates, or thrive, that thus give themſelves over to Satan, but rather conſume their eſtates, if they have any: yet the word of God ſayes, The wicked man thriveth as well as the godly in this world: But for Witches, I never knew any. To theſe likewiſe might be added, thoſe obſervers of times, *Deut.* 18. And ſuch as profeſſe to cure diſeaſes, by ſuch meanes as have no reaſon, or worke of nature to doe the Cure, nor have by any ordinance of God, from his word, any ſuch operation to heale the infirmity. And therefore ſuch remedies muſt be Diabolicall, & the practiſers either Witches already, or by their implicit faith, the next doore to Witchcraft. Such be they that uſe Spells, Charmes, and ſuch like; and what be Juglers and legerdemain Companions? For that they ſport with ſuch reſemblances, and utter words, as the invocating of a Spirit, the reality whereof, is called an abomination before God, and as Saint *Paul* ſpeaketh, Children of diſobedience. What be the Fortune tellers, and ſuch like? but apt to be Satans ſlaves in Witchery, as they be his otherwiſe in impiety; For through curioſity of knowledge, if reaſon and Art faile, will it not move men to ſeeke help of a Spirit,

rit, who is ready at hand to attend, to draw them into the pit of Magick, and Sorcery, and Witchchraft? as one Mr. *Cooper* ſpeaketh of, in his booke, called, *The Myſtery of Witchcraft*, Whom himſelfe was delivered from, by Gods preventing grace; but becauſe as yet, theſe have not been ſo commonly found out now adayes, I forbeare further, though I might inſtance diverſe examples more. Thoſe who with greedineſſe gape after worldly wealth, or feare poverty. As *Meribell Bedford* of *Ratleſden* aforeſaid confeſſed, that above ſix yeares before ſhe was found with the markes, which Witches uſually have, There came a black thing to her, and called *Meribell*, which asked her to denie God, and Chriſt, and told her, if ſhe would, ſhe ſhould never want, but ſhould bee avenged of all her enemies, which ſhe conſented to: then ſhe ſaid, he had bloud of one of her little fingers, to ſeale the Covenant, which being done, ſhe ſaid, foure more came, One like a Dow, called *Tib*; One like a Miller called *Tom*; One like a Spider, or a Spinner called *Joane*; and the other like a Waſpe called *Nann*; Theſe ſhe confeſſed were at her command, to performe the Covenant, and did ſuck upon thoſe markes found upon her body, two or three times a week, during the ſaid ſix yeares, and did much harme, as ſhe freely confeſſed with much penitency. To this I may adde, one *Elizabeth Hubbard*, widdow, of *Stow Market* in *Suffolke*, who confeſſed, that above thirty yeares, ſhe had three things came to her in the likeneſſe of Children, which asked her whiſpering to deny God, Chriſt, and all his workes, and to cleave to them, and ſhe ſhould want nothing; Theſe ſhe ſaid, as they named themſelves, were called, *Thomas*, *Richard*, and *Hobb*, and that they ſcratched her back, and fetched bloud to ſeale the Covenant, and that they uſe to ſuck on thoſe markes which were found upon her, two or three times a week, about breake of the day, and that ſhe did ſay, I pray to God to doe to him as he dealt by me (meaning a man of the ſame Towne) and he languiſhed and died, and many other things ſhe ſaid ſhe did, but was aſhamed to tell them. *Alice* the wife of *Edmund Wright* of *Hitcham*, in *Suffolke*, confeſſed that ſhe had foure Impes above threeſcore yeares; two like little Boyes; one like a Lambe, and the fourth like a gray Buzzard, and that the biggeſt boy ſpoke to her with a great whorce voyce, as if he had been griev'd, and asked her to goe into the field, and

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ſhe ſhould have money, and ſhould never miſſe or want any thing, and asked her to deny God, and Chriſt, and to curſe God two or three times, and that ſhe tooke her elder brother with her, and went into the field, but when they came to the place where they appointed her to goe, they found none, and that ſhe uſes often to be in paine and trouble, after they had nipped or ſucked her, where her markes were found, ſometimes once a week, ſometimes once a fortnight, and that ſhe felt on them, and that they were ſoft, and that they came ſometimes ſeverally, ſometimes altogether, and that they often asked her to goe and doe miſchief, which ſhe confeſſed, to ſome Cattell of her Neighbours, and ſaid, that ſhe was much troubled and tormented, and in extreame paine, which they have put her to for denying their demands. Furthermore, *Joane Ruce ulver* of *Powſtead* in *Suffolke*, confeſſed, that in the field called Horſecroſt or Hog-Marſh, there appeared in a buſh things like Chickens, about five or ſix, and that ſhe catched three of them and the reſt ranne away, and that ſhe carried three home, which ſoone after turned to the likeneſſe of Mice, whoſe names ſhe called Touch, Pluck, and Take, which ſpoke to her with a great hollow voyce, and asked her to denie God, and Chriſt, and told her, if ſhe would, ſhe ſhould never want meat, drinke, or clothes, or money, but ſhe ſaid ſhe told them, that if ſhe denied God and Chriſt, ſhe ſhould loſe her ſoule, but ſhe ſaid, they told her againe, they were more able to ſave her ſoule then God, and that they would doe more for her then ſhe thought for, if ſhe would conſent to them, which then ſhe confeſſed ſhe did, and then they demanded bloud, and ſhe nipped her fore-finger, and they pricked her finger with a pin, and there dropped ſix drops of bloud which they catched, and ſo had it againe after the ſame manner thrice, and that ſhe did agree to give them her ſoule; Then I asked her whether they brought her any money or no, and ſhe ſaid, ſometimes foure ſhillings at a time, and ſometimes ſix ſhillings at a time, but that is but ſeldome, for I never knew any that had any money before, except of *Clarkes* wife of *Manningtree*, who confeſſed the ſame, and ſhewed ſome which ſhe ſaid her Impe brought her, which was perfect money: But this *Ruce*, further confeſſed the ſucking of her markes, and how ſhe ſent her Impe Touch to kill a Bullock, and that he came back againe, and told her he had ſtuck it on the

right ſide, and it died accordingly, and ſo many other things, and ſaid ſhe was ſtopped and could not confeſſe when ſhe would, but after had eaſe. Here you may obſerve, that if he cannot prevaile for want, then he promiſes to free them of hell torments, and ſo delude them that way. As he did *Ellen* the wife of *Nicholas Greenliefe* of *Barton*, in *Suffolke*, who confeſſed that three things came to her; one like a Rat, cold and ragged as ſhe felt on him; The next like a Mole, ſoft and cold; The third like a Mouſe; and that the Mole ſpoke to her with a great hollow voyce, and asked her to give her ſoule and body to him, for he could ſave her, and bad her not be afraid of him, for he could performe what he promiſed, whereupon ſhe conſented, then he told her ſhe ſhould never want, but be avenged of all her enemies, and ſo ſhould continue her life time, if ſhe did not bewray him, for if ſhe did he would have the upper hand of her, and confeſſed that her wiſhes came to paſſe; as for example: ſhe wiſhed one goodman *Garneham* might be lame, and ſo he was, and that Maſter *Lockweed* might have Lice, becauſe he formerly accuſed her for ſending, or cauſing him to have ſome when ſhe did it not, and ſo he had, and that her Impes uſed to ſuck her two or three times a week, for nineteene yeares together; And that the Mole ſaid ſhe ſhould be queſtioned in ſome ſhort time, but adviſed her to ſtand out and not to confeſſe, for if ſhe did he would cauſe her to drowne her ſelfe, or put her ſelfe to death, and then he ſhould have her ſoule, and after when ſhe was kept, before ſhe went to the Juſtices of Peace, her Impe in the ſhape of a Mole came to her, when thoſe which were with her ſaw it not, and tore her as ſhe confeſſed, as if he would have torne her in pieces, becauſe ſhe had confeſſed. This woman alſo confeſſed, that when ſhe prayed ſhe prayed to the Devill and not to God, and that ſhe had her Impes from her mother in Law, who ſhe ſaid ſpoiled her; And further confeſſed that the Devill had the uſe of her body, and uſed to come to bed to her, but was ſoft, cold, and heavier, ſo heavie as ſhe could not ſpeake, And that her Impe like a Rat went upon her, wiſhing to lame *Ralph Roggards* Horſe or Mare, becauſe he ſaid he would goe for the Searchers, and ſo it was. Beſides the former markes know this, that it is more eaſier to finde them on the breſt then in any other place, for that the breſt is all ſhrunke up, and the Teate thereof extended longer

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then any womans that gives ſuck, be it on man or woman, with a Circkle round about it as if it were ſucked, and inſenſible as aforeſaid, and if on a woman that gives ſuck, that breſt is drye, for where the Impes ſuck there will come no milke, but the teate will ſtick out longer there then the other, and is nothing but skinne, and will be much extended as aforeſaid, and eaſily to bee diſcerned by feeling of it. I ſhould thinke this ſhould give all ſatisfaction; that gaine, Revenge, feare of want, or poverty, or fearefulneſſe of hell torments, or ill parents, or company, yea and luſt alſo, or any one may bee a meanes to draw one to Witchchraft.

As for ill company, bad and wicked parents, and ſuch as are over-much given to luſt, I will put them together, and inſtance ſome few more examples; As one *Buſh* of *Barton* aforeſaid widdow, confeſſed that about three weekes after her husbands deceaſe, being above fiteene yeares before ſhe was queſtioned, the Devill appeared to her in the ſhape of a young black man, ſtanding by her bed ſide, which ſpoke to her with a hollow voyce, and came into bed to her, and had the uſe of her body, and asked her to deny God and Chriſt, and ſerve him, and then ſhe ſhould never want, but ſhould be avenged of all her enemies, which she conſented to, then she ſaid he kiſſed her and asked her for bloud, which he drew out of her mouth, and it dropped on a paper, and that he us'd to have the uſe of her body two or three times a weeke, and then us'd to kiſſe her, and at no other time but as beforeſaid, but ſhe ſaid he was colder then man, and heavier, and could not performe nature as man, and that ſoone after she had conſented to the Covenant and given her bloud, there came two things more like Mice, which uſed to ſuck her about twice a week during that time, and confeſſed how ſhe ſent an Impe to torment a Maiden, who she thought was againſt her having reliefe at her Maſters, which was done, but afterward this Maiden went to her and ſcratched her till she got bloud of her, and then she confeſſed she had no further power over her (but this is not alwayes true, nor to be obſerved, though it tooke effect there) But she confeſſed the killing of three and twenty Turkies at one time, and Cowes, and how her Impes returned and told her it was done, and other things then at large. One more which I should thinke should be a warning to others, to have a care to

bring their Children up in the nurture and feare of God. Of one *Anne Cricke* of *Hitcham* aforeſaid widdow, that ſhe had three Impes about ſeven yeares together; The one in the likeneſſe of a Sparrow called *Harrie*; the other two in the likeneſſe of reddiſh dunne Mice, called *Jack* and *Will*, and they ſucked her twice a weeke ſeverally, all in one night, and the Devill fetched bloud on her left Arme to ſeale the Covenant, which was to denie God and Chriſt, and to ſerve him, which she ſaid ſhe promiſed faintly, but confeſſed the promiſe was firſt made by her, before the Devill had her bloud; Then I asked her if she did grieve for it after she had done it, she anſwered, when it was done it was too late to repent; then I asked her why she did it, she ſaid she was left weake, and the Devill got the upper hand of her for want of faith, through want and otherwiſe, she alſo confeſſed the Devill had the uſe of her body, but she ſaid she could not tell whether he performed nature or not, and ſaid she could not confeſſe before much company, but ſaid the Devill ſpoke in a hollow voyce, and confeſſed the imployment of her Impes, as the ſending of her Impe *Harry* to *John Leveriſhes* of the ſame Towne, to kill him a Hog, becauſe she was denyed Egges and ſuch like things, and they burnt his eares, and she could not keepe from going; it being asked her why she went, she ſaid they muſt needs goe the Devill drives, and ſo many ſuch like things. Alſo *Suſan Scot* of *Lauenham* aforeſaid, complained of one *Sweeting* comming to her with one *Golding*, who confeſſed the Devill us'd to have the uſe of her body, and ſpoke to her with a great eaſie voyce, and that she had two Impes like Cats and Dogs, which ſucked on thoſe markes found upon her, and how she was the Death of *Thomazine*, the daughter of one Mr. *Coppinger* there, and diverſe other things. Alſo one *Richmond*, a woman which lived at *Brampford*, confeſſed the Devill appeared to her in the likeueſſe of a man, called *Daniel* the Prophet, who bad her not be afraid of him, for he was ſo, and tooke her by the hand, and bad her truſt in him and he would avenge her of all her enemies, and she ſhould miſſe nothing, for he would curſe her enemies, and that she after falling out with her neighbour, curſed her and bad the Devill take her, and she dyed after she had lyen ſome eight weekes, as ſhe ſaid, by her meanes, becauſe the Devill promiſed her revenge; ſhe confeſſed her Covenant was to deny God, Chriſt

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and his Miniſters, and to ſerve him, ſhe ſaid the Devill, for ſhe ſaid ſo he was that ſhe called *Daniel* the Prophet, none ſhall need queſtion it; and ſhe confeſſed ſhe had three more, One like a rugg red brinded Dog with cloven feet, One like a Hog called Jack, and another like a Dog called *James*, and confeſſed the Devill defired her to uſe curſing, and whatſoever ſhe deſired ſhould come to her, and ſo confeſſed many things ſhe did. Alſo *Anne Goodfellow* of *Woodford*, in *Northamptonſhire* widdow, confeſſed that ſoone after her Aunts deceaſe, about three yeares before ſhe was queſtioned, the Devill in the ſhape of a white Cat appeared to her, and ſpoke to her with a low voyce, and bad her not be afraid of it, for he was her Aunts ſpirit, and asked her to deny God, Chriſt and her Baptiſme, which ſhe ſaid she did, for he promiſed her that she should be ſaved, and would doe for her what she deſired, and then asked her for bloud to ſeale the Covenant, and she further confeſſed that he bit her on the ſecond finger, and got bloud into his mouth, but what he did with all she knew not, but ſaid amongſt other things that she found him a lyer, for she often wanted after. Alſo *Elizabeth Gurrey* of *Riſden*, in *Bedfordſhire* Widdow, confeſſed that the Devill had the uſe of her body, and lay heavie upon her, and that through her wilfulneſſe, and poverty, with deſire of revenge, she denied God, and Chriſt, and ſealed it with her bloud, about five or ſeven yeares before she was found with the markes, and confeſſed what ſhe had done to one *William Dickens*, and another there, and the manner how, but afterward I heard she made a very large confeſſion. *Anne Hammer* neere *Needham* in *Suffolke*, of *Creeting* there (as I remember) confeſſed that ſoone after her mothers deceaſe, which was above twenty yeares before she was queſtioned, there came two Impes to her, which she called *Tom*, *Robbin*, and *Tom* like a Mole, and *Robbin* like a Dorr, which she ſent to kill Mr. *Campe* a child, which she ſaid did (very like to be true,) for Maſter *Campe* averred that a Mole to their thinking was ſeen in the houſe, going towards the roome where the child lay, and that they had much adoe to keep it out, nor could tell what became of it in the end, and that they uſed to ſuck her twice a fortnight on thoſe markes found upon her, during that time, and that the Devill in the likeneſſe of a Calfe asked her to denie God, and Chriſt, and to ſerve him as Lord, and told her that if she

would he would free her of hell torments, and that she should never want any thing, but be ſaved, and she conſented, then he told her he would avenge her of her enemies, but she ſaid the Devill never performed any thing but revenge, and that the Devill in the likeneſſe of a black man us'd to come in at the key hole, and to bed to her, and have the uſy of her body, but was heavier and colder, and lay all over her as man, and us'd not to ſpeake but onely to aske to lie with her, and as she thought performed nature: But if I should goe to pen all of theſe ſorts, then I should have no end, or at leaſt too big a volume, and therefore but this one more; that *Anne Boreham* of *Sudbury*, in the County of *Suffolke* widdow, confeſſed that as she awoke out of a dreame she ſaw uglie men (as she thought) a fighting, and asked them why they fought, who anſwered that they would fight for all her, and then one vanished away, and then came to her into bed and had the uſe of her body, but ſaid he was heavier and colder then man, and lay onely on part of her, and that man asked her to deny God and Chriſt, and to ſerve him, but she ſaid she told him she was a poore widdow, and then he ſaid if she woud ſerve him she should never want, but have her deſire, and then she conſented, for he promiſed her to free her of hell torments, yet she ſaid he told her she muſt goe to hell, but should not be tormented (a fearefull and ſubtill deluſion) for I have been with ſome who have confeſſed the ſame, and that he promiſed them that they should onely walke too and fro the earth as their Impes did, and never ſuffer or feele torments. Now ſome may ſay, if all theſe ſorts be Witches, then moſt part of the world be ſo. I antwer no; for honeſt perſons may bee given to theſe, and yet free from Witchcraft; But this is onely to shew when any are given to be extreame in any of theſe, then is the Devill buſie to worke upon them, for he doth not upon all that be given to theſe wayes, but upon ſuch as he findes ſome kinde of preparedneſſe in, as for example, Was there not a preparedneſſe in *Boneham*, and Mr. Parſon *Lowis*, and ſo if you doe but truly obſerve little or more in all their confeſſions, as take but this laſt when she ſaw that ſight of fighting (as she thought) would not a good Chriſtian have had her thoughts upon God, rather then to have ſuffered one to come to bed to her, which she knew could be no leſſe but the Devill, and no man, for then he could

not

not have come into the roome, for Satan appeareth not to them in any ſhape untill he finde ſome preparedneſſe, and then as you have heard by theſe confeſſions paſt he appe. res in ſeverall ſhapes, and then maketh the league, and confirmes it with bloud, and then ſends them Familiars more or leſſe, and ſo proceedes by degrees: So you may finde as I ſaid before, extreme poverty, paſſionate ſorrow accompanied with ſolitarineſſe, too much inraged with anger and deſire of revenge, thoſe of ſuch parents, and all that I have formerly reckoned; you ſee by their confeſſions, that the extreame makes a preparedneſſe, and I have heard of ſome ſchollers for want of Learning, to be learned have growne to it, and ſome through overmuch, as is inſtanced before. Likewiſe *John Scarſe* of *Ratleſden* aforeſaid, confeſſed that about three yeares before he was accuſed to be ſearched, there came a thing into his houſe of a gray colour, of the bigneſſe of a great Rat, of about a quarter of an ell long, which he tooke up and put into a box, and kept it ſome certaine time there, and then tooke it out, and laid it downe on his belly, and put it to the place where the markes were found, where he ſaid it ſucked halfe an houre; (Did he prepare himſelfe, or was he deſirous to be one?) I conceive he did deſire to be one, for he was a heatheniſh man, and ſo the agreement paſt; but to ſhew his willingneſſe to put it to the place, for in his confeſſion more at large, he confeſſed that within a fortnight after there came two more, of a whitiſh dunne colour, and leſſe then the other, which he called *Tom*, and *Will*; but the firſt he called *Harrie*, and ſo proceeded. Now I will proceed to prove that Witches may be found out.

Firſt, from God in the giving of his Law againſt Witches. *Exod.* 21.18. Thou ſhalt not ſuffer a Witch to live, which implyeth a Diſcovery of them, elſe it could never be put in execution, and ſo ſhould be a Law to no purpoſe.

Secondly from the Hiſtory, Firſt Divine. For it is ſaid *Saul* found out Witches, and executed the Law upon them, or put them to death, and ſo good King *Joſiah*, 2 *King.* 3. 14.

Secondly, we have Chronicles, and many relations made of the evident diſcourſe of Witches.

Thirdly, the many Tryalls in our owne Country at many Aſſizes: So it is cleere that Witches may be diſcovered, though it cannot be denyed but that there is ſome difficulty therein, be-

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cauſe the ſecreſie of the grounds of Witchcraft is ſo cloſe and hidden, as being one of the greateſt workes of darkneſſe committed this day under the Sunne: for that naturall cauſes may ariſe very ſtrong, and many may cunningly counterfet outward appearances, and Witneſſes may feigne their accuſations out of malice, being tranſported with rage and uncharitableneſſe, and deſire of revenge, becauſe of the ſtrange imagination they have through many ſeeming probabilities; Some for words, or deeds, taken in the worſt ſenſe; Some upon ſome ſuddaine ſight of ſome creature, and ſo likewiſe upon burning any thing of the party ſuſpected to be bewitched, if any ſhall come (though peradventure accidentally) and ſo ſometimes ſomething elſe, as thatch over the doore or ſuch like of the parties ſuſpected to be a Witch, and ſo I could reckon divers inſtances of ſeverall wayes, which many times have produced ſtrange and ſometimes true effects, which meanes have partly been the cauſe of the queſtioning of many, who have been found no leſſe then Witches, and have ſuffered ſince the aforementioned time: but I forbeare to ſpeake any further of thoſe wayes, for I conceive them to be unlawfull altogether, and not to be uſed, for it cannot be conceived any leſſe then a diſtruſt in Gods providence, in putting confidence that ſuch meanes will make the Witch knowne, and effect their deſires: Yet to proceed as I have ſaid, I cannot deny but thoſe may be juſt grounds of ſuſpicion, and cauſe of queſtioning them, but not alwayes certaine, beſides the unlawfulneſſe held by Divines. But theſe cannot be denyed to be juſt grounds as aforeſaid. As when one ſhall be given to curſing and banning, with imprecations upon ſlight occaſion, and withall uſe threatnings to be revenged, and thereupon evill to happen. As *Cherrie* of *Thrapſton*, in *Northamptonſhire*, a very aged man, who upon a ſmall occaſion, of falling out with one of his Neighbours in the field, where they kept Cattell, one of the two (I doe not now well remember which) ſcared ſome Cattell off the ground, where the Cattell the other kept was to goe, with a Dog; the ſaid *Cherrie* and the other fell at odds and worded, whereupon *Cherrie* wiſhed that his tongue might rot out of his head, the man was ſoone after ſtrangely taken, and his tongue did come out of his mouth, hanging onely by the rootes thereof within his mouth, but could not be kept all in his mouth, and ſo continued to his death,

and

and died in a miſerable condition. This *Cherrie* confeſſed himſelf, and that he was his death, onely upon that occaſion. After which Confeſſion, that it came to be known, many of the townſmen of Thrapſtone aforeſaid averred that he died with his tongue out, and that in a manner it rotted. A fearful thing to be thought of, what a miſerable condition the poor man died in.

*Cherrie* likewiſe confeſſed the death of two more, which by his confeſſion, and thoſe that knew their deaths, died in a ſtrange and miſerable condition, through his wicked curſing (as he confeſſed;) and ſo confeſſed many other notorious facts he had done. And being asked whether he did not do Sir *John Waſhington*, a Knight which lived in the ſame town, any harm in his cattel or otherwiſe, for that he had ſuffered ſtrange loſſes, he confeſſed he did, and particularized the death of much cattel; ſaying, when he had reckoned up as many as he could well remember, That he had been the death of ſo many of his, that he could not reckon them all.

Then it was demanded of him, Why he would offer it to Sir *John*, who had been ſo loving to him in affording him relief conſtantly. He anſwered; The more he gave him, the more power he had over him to do him miſchief: for he ſaid his Imps muſt be employed, elſe they would not let him be quiet, but torment him.

This *Cherrie* alſo confeſſed divers other things and harms he had done, and the ſealing of the Covenant with the devil with his blood, to deny God and Chriſt, and to ſerve him the devil for revenge, with promiſe of freedom from hell-torments: and that his Imps, the laſt time they ſucked him, not long before he was ſearched, told him they would not ſuck him any more but that time, becauſe he was an old man, and had but little blood.

This *Cherrie* confeſſed preſently after he was ſearched, who died at Northampton in the Goal there, the ſame day he ſhould have beed tried, much about the time the Grand Jury had found the Bill of Indictment againſt him, *Billa vera*, as it was reported, miſerably. A juſt judgement of God: for it was reported, that a night or two before, his coat was all rent right down on the back, and his mouth ſtopped full: and when it was pulled out, he confeſſed that he had been at a bridge going into Thrapſton town, and had a cord found about his neck.

To this I might adde the aforenamed *Thomazin Ratcliff*, who upon the falling out with another woman about the death of a childe, bade her go home and look to the reſt, leſt ſhe loſt more. And one died ſuddenly after, as before is expreſſed.

Of theſe kindes I could nominate divers more, as you may obſerve in many of their Confeſſions, and might adde implicite confeſſions: As, when a queſtion is asked the ſuſpected party, If he or ſhe were not the cauſe of ſuch or ſuch a thing; anſwer is made, He or ſhe might have let me alone, or not done ſo and ſo; or ſuch like. As for example, you may obſerve in moſt of their Confeſſions, they did it becauſe they had not ſuch things as they deſired, or uſed to have: as *Anne Leech* of Hawford in Eſſex confeſſed in her Confeſſion, beſides the death of two or three, the laming of a childe of one *Turners*. It being asked her why ſhe did it, ſhe anſwered, Her mother might have paid her for work ſhe had done. Likewiſe one *Anne Parker*, being asked why ſhe did one *Pryer* miſchief; ſhe anſwered, He might have given her money upon a Thankſgiving-day, as well as he gave to others; but would not give her any, becauſe ſhe was not at Church: whereupon ſhe ſent her ſpirit to him, who did accordingly. And ſo confeſſed how the devil in the likeneſſe of a dun Dog, had three drops of blood under her tongue, to ſeal the Covenant; and had a piece of paper in his hand, and wrote her name thereon with her conſent, and ſo promiſed her money, and that ſhe ſhould never want, but ſhould be avenged of her enemies, according as is expreſſed in others.

Hereto I might adde ſuch as ſaid they have ſuch things as Familiars ſuck on them, but cannot help it. *Alexander Suſſums* of Melford in Suffolk, confeſſed that he had things which did draw thoſe marks I found upon him, but ſaid he could not help it, for that all his kinred were naught. Then I asked him how it was poſſible they could ſuck without his conſent. He ſaid he did conſent to that. Then I asked him again why he ſhould do it, when as God was ſo merciful towards him, as I then told him of, being a man whom I had been formerly acquainted withal, as having lived in Town. He anſwered again, He could not help it, for that all his generation was naught; and ſo told me his mother and aunt were hanged, his grandmother burnt for Witchcraft, and ſo others of them queſtioned and hanged. This man is yet living, notwithſtanding he confeſſed the ſucking of ſuch things above

ſixteen yeers together, but was ſuſpected for doing of miſchief, yet never queſtioned, but as he came into a houſe accidentally where I was, and ſo profered himſelf to be ſearched, and preſently confeſſed theſe particulars, and ſo by that means brought to trial, but freed, and living, as aforeſaid.

Likewiſe I may adde, When the party ſuſpected makes enquiry after the party taken ſick, or deſires to viſit the party, or the party the ſuſpected : For many have confeſſed that after they have done a thing, they are ſorry for it, but cannot help it ; as *King* of Acton in Suffolk confeſſed, to a woman whom he had bewitched, in the time ſhe was in her extremity, long before he was queſtioned: but this woman deſired him to undo what he had done ; and he told her he could not undo what he had done, but told her he was ſorry for it, and told her of another that could, as he ſaid, and as ſhe affirmed, that was one, as we untruly call them, White or good Witches, and one that was then ſuſpected, who accordingly did it.

To confirm this, I can tell you of a very remarkable example much tending to this particular, of one at Heddenham in the Iſle of Ely in the County of Cambridge, where a childe ſuſpected to be bewitched, was carried to the Juſtice of Peace his houſe, where the party ſuſpected was to be carried to be examined. This childe being very ſick, was ſet in a chair, and held in it ; but as ſoon as the party who was ſuſpected came in, on a ſudden it aroſe of it ſelf, and got hold of her face to ſcratch her, as its ſtrength would afford, ſhe not ſtirring. Here you may obſerve the former Confeſſions, where the Witch confeſſed, that after ſhe was ſcratched, ſhe had no further power over that party ; for this woman ſtood ſtill: and ſo you may perceive that many of them, after they have done miſchiefs, are ſorry for it, and cannot help it : (This it is to renounce God and Chriſt) for this woman preſently confeſſed, that it was ſhe that had hurt the childe, through her diabolical practice, and told him what Imp ſhe had ſent to hurt the childe, and the occaſion why ſhe did it ; and how ſhe had ſent one of her Imps a little before ſhe was accuſed, (for ſhe had been ſearched, and found with the marks) to deſtroy or ſpoil a whole field of corn in that Pariſh ; and ſo made a very large Confeſſion, with the ſuckling of her Imps upon thoſe marks found upon her, and the Covenant ſealed with her blood, (as aforeſaid in other Confeſſions) beſides

other miſchiefs which ſhe did. May not Spell-ſetters and Charmers be alſo added? for I cannot conceive any leſſe, when they ſhall ſay that by words they can charm, ſet Spells, and help or cure mad Dogs, or any thing bitten by them, and ſuch-like; though it be by their implicite league, (as ſome of them do) yet it is a diſtruſt of Gods providence, putting their confidence in their words, rather then in the living God, who ſaith it is an abomination to him. And I have heard ſome of theſe, not long ſince, boaſt of their doings therein, ſaying they had it from their parents, and were not their parents good Chriſtians? and they do but uſe the words for good ends. So likewiſe of thoſe born of ill parents, if their carriage be not otherwiſe; as I have inſtanced enough of thoſe, elſe I could inſtance more, as the aforenamed *Rebecca Weſt*, who was drawn to it by her mother, (as ſhe confeſſed) after a ſtrange manner, as ſhe ſaid: for her mother asked her to go to Manningtree with her, which was about a mile, and bade her work hard that ſhe might go: and as they went, ſhe told her ſhe muſt not ſay any thing whatſoever ſhe ſaw, but conſent to them, and do as they did, and then ſhe ſhould be a happie woman; or ſuch-like inticements. But when ſhe came there, at the houſe where her mother went, there were her confederates met; then, before ſhe could be entertained, her mother was asked whether her daughter was acquainted with the matter in hand; who anſwered She was. Then ſhe was entertained; and as ſhe confeſſed, the devil appeared, and firſt kiſſed the woman of the houſe, and ſo one after another, and at laſt her ſelf; and ſo ſhe was asked then if ſhe were willing to be entred into their ſociety; who ſaid, She was. Then appeared Familiars, which ſhe confeſſed, alſo the ſucking of her body on the marks, and the ſealing of the Covenant with her blood. This young woman confeſſed the naming of their Imps, and the manner, which I am aſhamed to expreſſe; and the initiation of a Witch, and every particular thing at large; eſpecially, ſhe confeſſed how the devil took her by the hand, and the manner and words were uſed at her Marriage, when ſhe was married to the devil (as ſhe confeſſed:) a fearful thing to declare. But one thing obſerve, That the devil imitates God in all things as he can, much after the book of Common-prayer, then in his outward Worſhip. She likewiſe confeſſed that her mother prayed conſtantly, (and, as the world thought, very ſeriouſly) but ſhe ſaid it was to the devil,

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uſing theſe words, *Oh my God, my God,* meaning him, and not the LORD. This I put in the rather, becauſe you may take notice, where ſuch meetings be, there are juſt grounds of ſuſpicion: for they cannot always do their miſchiefs according to their deſires, without their meetings, and the help one of another.

I might adde the apparition of the party ſuſpected to the party ſick, and could nominate ſome inſtances thereof, as in Northampton-ſhire, and elſewhere: but becauſe apparitions may proceed from the phantaſie of ſuch as the party uſe to fear, or at leaſt ſuſpect, I forbear, becauſe I would not that any ſhould be accuſed, but where there are juſt grounds of ſuſpicion. But thoſe called Wiſemen, or Wiſe-women, called your White Witches, which will ſhew the other in glaſſes, or undo what the other have done, (if proved) is it not ſufficient?

But I hope there it none ſo ignorant or blinde, as to think or believe it is lawful for any to go or ſend to ſuch, much leſſe to put any confidence or truſt in them, who require faith to believe they can cure, before they will undertake it; ſeeing by the Law of God they ought to die, as well as the other. And the holy Scripture utterly forbids any going to them, *Levit.* 2. 6. where it is ſaid, that he *will ſet his face againſt ſuch as ſhall ſeek after thoſe that have familiar ſpirits, and will cut them off from amongſt his people*; much more then ſuch as ſhould be guilty themſelves.

Then ſome will ſay, How ſhall they be known one from another, or how ſhall they be found out, if theſe difficulties be? For it cannot be denied but that many of them have made great ſhews of Religion.

I anſwer, It is truth: as the devil can transform himſelf into an Angel of light, ſo have many of theſe Witches made outward ſhews, as if they had been Saints on earth, and ſo were taken by ſome; as one of Catworth in Huntingtonſhire, who made as large a Confeſſion, in a manner, as ever any did, & confeſſed at the gallows before her death, in my hearing. Likewiſe one *Lendall* of Cambridge, who ſuffered alſo, carried her ſelf as if ſhe had been no leſſe: and ſo did the mother of the ſaid *Rebecca Weſt*, and many others, which by their carriage ſeemed to be very religious people, and would conſtantly repair to all Sermons neer them: yet notwithſtanding all their ſhews of religion, there appeared ſome of theſe probabilities, whereby they were ſuſpected, and ſo ſearched, and ſo

by that means diſcovered and made known. For if you do but obſerve theſe and ſuch-like other reaſons as may be thereby gathered, together with their Confeſſions, you ſhall finde that they prepare themſelves in ſome kinde or other, and that by their outward carriage, either by ill company keeping, maliciouſneſſe, revengeful perſons, or ſuch as be born of ſuch parents, or go under a general ſuſpicion of Witchcraft, or one way or other as aforeſaid, there will appear juſt grounds of ſuſpicion, either by words or deeds, whereby they may be brought to be queſtioned, whereby it may appear there is a league made with the devil: for notwithſtanding all former reaſons, to convict or prove one guilty of Witchcraft, is to prove a League made with the devil: in this onely act, ſtandeth the very reality of a Witch; without which, (notwithſtanding great ſhews of probabilities) I know not, nor cannot conceive how any can be properly ſaid to be Witches: For the devil (through Gods permiſſion) may hurt mens bodies, and kill their cattel; and ill haps may fall out upon his or her curſing, and but grounds to make enquiry and ſearch, which muſt be for this League; which though never ſo ſecretly made, yet it is to be diſcerned, ſeeing it is that which maketh a Witch, and not to ſome of their own ſociety: For beſides the former reaſons, it is an heatheniſh practice to ſeek to ſuch, *Iſa.* 19. 3. and 65. 4. 2 *King.* 17. 17. Now we ſhould not be like the abominable heathen in any evil, much leſſe in theſe abominations. And they which ſeek to them, are commonly wicked and evil people, haunted themſelves by an evil ſpirit, who ſuggeſteth this courſe into them, as he did into *Saul*, 1 *Sam.* 28. Yea, ſuch as eſteem of theſe, and think they work in Gods Name, and by his power, are bewitched in ſo thinking, *Acts* 8. 9, 11. For it is found true by daily experience amongſt our ſelves, that thoſe which moſt uſe them, moſt need them, as I might inſtance; but onely I deſire to prove the League, which is to be proved: for they that make this League, if expreſſe as before, have a familiar or ſpirit, more or leſſe: For as ſoon as the League is made, the Spirit or Familiar, one or more, is familiar, as was before ſufficiently proved by *Saul* and *Joſiah* in the forementioned places, when Witches were known to have Familiars, beſides the Confeſſions of Witches lately executed herein expreſſed; and ſo they have now adays; by which, after their League made, they work their miſchief, as is likewiſe

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proved by their Confeſſions; as the ſaid *Elizabeth Clark* confeſſed, who averred that all were Witches who had ſuch marks as ſhe was found withal, and had familiar ſpirits more or leſſe; and that there were ſome which had none; which I have found true; for they have onely the brand, or devils mark, as I may ſo call it: but for the other, you may obſerve it as a genetal rule in all their Confeſſions; as *John Byſack*, alias *Gleede*, of Waldingfield *magna* in the County of Suffolk, confeſſed that the devil came in at his window in the ſhape of a rugged ſandy-coloured dog, which asked him to deny God, Chriſt, and his Baptiſm, which he ſpake with a great hollow voice; and he conſented. Then he ſaid Satan asked him for blood to ſeal and confirm the covenant or agreement; and he bade him take it; and that Satan with his conſent had, in the ſhape of ſuch a coloured dog, thorow his leather doublet, with his claw. Then I asked him whereaway Satan had it: and he ſaid, From his heart; and that Satan promiſed to free him of hell-torments, and that he would ſend him other things which he muſt let ſuck his blood, and they ſhould avenge him of all his enemies. All which he ſaid he conſented to, and was willing withal; and then ſoon after thoſe came, which he called his Imps, and ſucked on thoſe marks or teats which I found on his body, neer twenty yeers together, ſometimes once a week, ſometimes once a fortnight, which he confeſſed came in the likeneſſe of Snails, onely they differed one from another in colour and bigneſſe. Then I asked him how they could ſuck on that part of his body I found the marks on: and he ſaid he uſed to lie down on his right ſide to let them ſuck, and was willing withal: for he confeſſed he oftentimes aroſe out of his bed, and made a fire, and lay down by it to let them ſuck his blood; which riſing out of his bed, and fire making, his wife averred to be truth; yet ſhe ſaid ſhe never knew or thought him to be ſuch a manner of perſon; for ſhe ſaid he uſed to tell her he was ſick, and uſed to be troubled with a diſeaſe which he could not help himſelf better for to eaſe himſelf of his pain he uſed to be in, then by that means, and could not endure his bed, his pain was ſo troubleſome. But to clear all ſuſpicion which after might fall on her thereby, ſhe was ſearched, and found clear, and no leſſe thought to be by her neighbours before and ſince, as I have heard. He likewiſe confeſſed his Imps names were *Sydrake*, *Ieffry*, *Peter*, *Ayleward*, *Sacar*, and *Pyman*; for he had

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ſix by his confeſſion, and no leſſe by the number of his marks. The firſt was to kill all manner of fowls, which was the firſt he confeſſed he employed. The ſecond was to kill ſheep and ſuch-like cattel. The third, hogs, and ſuch-like. The fourth, Cows, and ſuch-like beaſts. The fifth, all manner of horſes. And the ſixth, Chriſtians: and ſo particularized many miſchiefs he had done.

So they have their Familiars, ſome for one thing, and ſome for another; ſome to help them at their needs, (though many times therein they fail them) and others to work their miſchiefs and revenge, as the aforeſaid *Iohn Wynnicke* and many others have confeſſed. But I onely inſtance their Confeſſions in ſhort, and but in part onely, tending to that I quote them for as neer as I can: For I could adde divers more to this, but many of the other in effect tend to prove this; ſo do moſt of the Confeſſions little or more depend one upon another: ſo that I do but inſtance part of them, and of the effect of them, and not the third part of thoſe I have; for if I ſhould, I have many larger Confeſſions; which perchance might give better ſatisfaction to ſome: but I onely aim at the principal heads, and to clear and make it appear, that what hath been done, hath been in a legal way, and not unjuſtly, as mady have ſurmiſed, but for the good of the Common-wealth, and I doubt not but agreeable to the Word of God. And that all that be thus in league, (as expreſſe or open league as aforeſaid) are to be found out and known by theſe evidences, be they of either ſort, bad, or white or good Witches ſo called; firſh, by Witches marks, which are moſt commonly upon thoſe baſer ſorts called the bad and curſing Witch; and ſo upon the other called the good or white Witch, though not ſo eaſily found, (if but onely the brand, or devils mark, as it may well be termed) but the other, which the ſpirits ſuck of, are eaſily to be diſtinguiſhed and known from all the other marks, but yet have as before (if an expreſſe league.)

This is not to be doubted of; it is the devils cuſtom to mark his: God will have his mark for his, *Ezek.* 9. *Rev.* 7. the Beaſt will have his mark, *Rev.* 13. So the devil himſelf will have his mark, as you may ſee as well by the relations and confeſſions of Witches, as alſo the witneſſes of many learned men, writing of Witches and Witchcraft. Therefore, where this mark is, there is a league and familiar ſpirits more or leſſe; which marks are to be found by ſearching.

Now

Now ſome will ſay, How ſhall they be diſcerned from natural marks?

I anſwer: Firſt, as for that mark which comes by the ſucking or by the drawing of the ſpirit or familiar, more or leſſe, which is moſt commonly upon the baſer ſort called the bad witch, and ſo many times upon the other ſo untruly called the good or white witch, for all witches are bad indeed, though peradventure for the moſt part they have not commonly ſo many Familiars as the other, yet I ſay moſt of them work by Familiars as well as the other, and ſuckle them likewiſe, though not commonly above one. They are to be known by theſe tokens, as by the inſenſibleneſſe of them, ſometimes like a little teat or big, that is when it remains as the Imp or Familiar ſucks thereof: if outward, then nothing to be diſcerned but as a little bit of skin, which may be extended and drawn out, and wrung, much like the finger of a glove, and is very limber, and hath no ſubſtance in it, except it be when their Imps have newly ſucked them, and then it may be there may be a little watriſh blood perceived, but may be known from natural marks ſeveral ways; for it hath no ſcar, but at the very top a little hole, where the blood cometh out. But if it be inward, then it is beyond all natural marks, or where no ſuch-like (if natural) could poſſibly be, and remains but as a little red ſpot, much like, or litttle differing from a flea-bite; onely it is out of the fleſh above it, when as the other is flat, but this as I ſay is out above it, with a whitiſh end at the top, and may be known both of them by a circle about them, much like the circle of a womans breſt which hath been ſucked, and one may diſcern the place where the blood comes out: and many times it falleth out, if new ſucked, the watriſh blood may be ſtroaked out, eſpecially in the time they be kept, if the watchers be careful to diſcern when they be in moſt trouble, though their Familiars come never ſo inſenſible: and therein (as before) watching hath done good (though not deprived of any thing neceſſary, as before.) And the skin may be pulled one ſide from the other, and differeth from the other parts in colour, and remains as if it were a dead place, and ſo it is inſenſible of pricking and other uſage, if it be done in a direct manner; and ſo may be eaſily diſcerned from any natural mark otherwiſe, if this were not ſufficient to give ſatisfaction, which I doubt not but it will, as I could otherwiſe expreſſe, if it were neither

for giving offence to ſome, nor a means to give ſome of ſuch perſons inſight ſo far, as thereby they might grow more experienced to make away their marks, for that hath been too common amongſt them already; for which I could inſtance many examples: but you finde by their Confeſſions, that all of them tend to manifeſt, that their Familiars ſuck upon thoſe marks which we firſt finde, which are before expreſſed, and therefore I forbear to inſtance any to that particular.

Sometimes they be like a blue ſpot, that is, when they make them away, and then no more to be diſcerned beſides the inſenſibleneſſe thereof; but will grow or be drawn again by the ſucking of their Imps or Familiars more or leſſe, for they cannot hide them always: as one *Marſh* a woman of Brampford confeſſed, who had been ſearched two or three times one after another, and no other marks could be found upon her: at length, ſhe being accuſed by another of the ſame town, was forthwith before ſhe had any knowledge thereof, or thoughts (as I ſuppoſe) of being ſearched again, taken by the Conſtables there in the ſtreets, as ſhe was coming homeward to her own houſe, and brought to be ſearched again, upon the others accuſation: but as ſhe came by her own houſe, ſhe deſired to go in, (as ſhe ſaid) to ſhift her ſelf, for that ſhe was very unwilling (as ſhe pretended) to go to the women to be ſearched with a foul ſhift on her back: but the Conſtable having had notice of it formerly, not to ſuffer her to go to do it, it being known ſhe did it before her former ſearching, brought her forthwith away to the place where ſhe was to be ſearched; and when ſhe was a ſearching, ſhe was preſently found to have the marks very apparent, and had a clean Shift on her back. But not long after, in her Confeſſion, amongſt other things, ſhe confeſſed that if ſhe had been let go home to have ſhifted her ſelf, ſhe had not been found with the marks, for that ſhe had a ſhift ſo dreſſed, that her marks could not have been found at preſent, and that ſhe thereby ſo eſcaped by the ſame means the former ſearches; yet ſhe was ſearched by thoſe which were the firſt that ever to my knowledge found any of thoſe marks; and ſo confeſſed that ſhe had made a covenant with the devil, and ſealed it with her blood, and ſet a round O to the paper the devil brought her, and confeſſed her Familiars, with the ſucking of them, and the miſchief ſhe had done by her Witchcraft, or at leaſt part of them, as ſhe then further

ther confeſſed, and ſuffered for the ſame. Here you may obſerve, that the diligentneſſe of ſearching is a great matter, and one of the chiefeſt points of their diſcovery: For I have obſerved this one thing in my proceedings herein, that if all their marks, though in ſeveral places, be not found, they will hardly confeſſe: but when all are found, and the juſt number of them more or leſſe laid to their charge, according as they have, it is a great inducement to bring them to confeſſion; and that hath made me careful when apparent marks have not been ſeen at firſt, that a ſecond or third ſearch be made: for it is a matter of concernment of life and death; and therefore, as I conceive, it were fitting that thoſe which ſearch, and thoſe with them, they having ſome intelligence of the marks firſt given them, were ſworn before ſearching, that diligent ſearch might be made in all places of ſuch as be ſuſpected in ſuch a caſe of life and death, for the detection of ſo great a height of ſin and impiety, that none that be guilty might eſcape the puniſhment due according to their deſerts here; and ſo thoſe likewiſe that wrongfully go under that aſperſion, be freed thereof. To which end, it were fitting that ſuch as did it might be ſuch as know what belongs to an Oath, and who make conſcience to perform the ſame likewiſe; and ſuch as be at the ſearching, able people, of diſcretion and good carriage; for I fear that money hath ſwayed ſome, and want of knowledge others.

Sometimes the fleſh is ſunk in a hollow, that is, when they pull them off, and pull them out with their nails, or otherwiſe cauſe them to be pulled off; as one of Over in Cambridge-ſhire confeſſed, it being ſo found and laid to her charge, that ſhe heard of our coming to town, and plucked her marks off the night before, becauſe ſhe would not have been found, as ſhe confeſſed before a Juſtice of Peace of the ſame town at large, both of the Covenant and her Imps, and the harms ſhe did both to him and others by her Imps.

But ſome will ſay, It is ſtrange they ſhould know when they ſhould be ſearched, if it be kept private.

I anſwer, Let it be kept never ſo private, it hath been common, and as common as any other thing, as they themſelves have confeſſed: for ſo did they of Fenny-Drayton in Cambridge-ſhire, who made very large Confeſſions, as, that the devil told them of our coming to town, but withal told them they ſhould be

ſearched, but ſhould not be found; wherein they ſaid they found him a lyar; and ſo they ſaid they did in his promiſing them they ſhould never want, which they did: and ſo likewiſe that is uſual with others; but thoſe made very large Confeſſions.

Alſo ſometimes there is nothing to be diſcerned but red ſpots, as if the skin were periſhed, (and ſo it is) for that is when they onely cut them off, and apply no medicine at all to it; yet the blood will appear all round within the circle, as afore is expreſſed. And of theſe I have found divers; but for the moſt part, thoſe have been left for a ſecond ſearch, or a third, as occaſion or ground ſufficient required. And of theſe though I have found divers, yet I have but one example by confeſſion, and that is of one *Clarke* of Keyſton in Huntington-ſhire, a young man, who was ſo found, and ſet at liberty, expecting to have been ſearched another time, when he ſhould not know of it; but he ſoon after confeſſed he had cut off his marks, ſaying they were fools that were found with the marks, for he had made ſure he could not be found with them, for he had cut off his two or three days before I ſearched him. But I perceived the blood, and ſhewed it to the townſmen, and told them that I thought he was naught, and guilty of that ſin, and doubted not thereof, but would not take oath, unleſſe the marks had been apparently ſeen upon him.

Now ſome will ſay, notwithſtanding all this that is ſaid, There may be and are natural marks like all theſe afore ſpoken of.

I anſwer, For natural marks, as I conceive, there be Wens of divers ſorts; but view theſe well, and next adjacent to the fleſh they are very ſmall, and hang like a thred, but from thence like a teat or big; but feel of it, and it is fleſhie, and will not extend as the other will do.

But ſome will ſay, It may be a rent, and ſo a piece of skin may hang.

I anſwer, This, though it be nothing but as a skin, yet it cometh firmly out of the fleſh, and ſticks out like a big or teat, and not hang down, when I conceive rents will either hang, or lie flat; but if hang, then I believe a ſcar is to be ſeen, and feels fleſhlike beſides: but theſe have no ſcar, onely as it were a little hole on the top, where the blood comes out, which is eaſily to be diſcerned, for I have nipped blood out. And then likewiſe they be inſenſible, when the other be not: But I confeſſe, if theſe be not pricked

the

the right way, they will feel it likewiſe. Some have Warts: but I anſwer, They be out of the fleſh as well as the other, but they are flat and fleſhie, and ſenſible, and will not any way extend: but ſo far unlike the other, as I will not further ſpeak of them. Some have Mouls; it is truth, I believe moſt men have, though they be of ſeveral colours; but thoſe be flat to the fleſh always, which is nothing like the other, nor will extend, but is ſenſible.

But ſome will ſay, It may be like the brand.

I anſwer, No: for it differeth as well in colour, as alſo it hath no circle about it, but is as the reſt of the skin is on the other parts of the body, onely differs ſometimes in colour, but not like the other, and is ſenſible: neither for the moſt part have any of the marks of thoſe which have ſuffered been found, where there were either Warts, Wens, or Mouls, or commonly rents, eſpecially of the men.

But then ſome will ſay, There are Emrod-marks, and piles.

I anſwer, True, but the Emrod-marks are upon the veins, though they iſſue out, and are to be diſcerned either by the colour, or by the lying up of the veins; but if the veins be down, ſtill, the colour remains in part, and are to be known that way: But however, they will not extend to be drawn out and twiſted, as the other will; if at all, I am ſure not ſo much; and if a little, then it is pain, and the other none: for therein the inſenſibleneſſe cleers this expreſly; for it cannot be conceived that any ſhould be Inſenſible upon their veins, and the other are meerly out of the fleſh; for I conceive if they were upon the veins, they would bleed after they were ſucked, and would not eaſily be ſtenched again; neither be they ſo inward as the Emrods marks, except the inward marks, which are beyond them, and where no natural cauſe can be of that colour, and inſenſible. And as for the Piles, I think this is a ſufficient anſwer for that likewiſe; for they be out of the veins, and are ſenſible without queſtion, and be flat, and will not be extended as the other will.

And then ſome others will ſay, But women have rents and other miſcarriages by childe-bearing.

I anſwer partly as before, and grant it for truth; but yet if that way will neither ſcar appear, nor will it feel fleſhie, but will it be extended as the other; admit all this were truth, I will affirm the colour differs, and that there will be no circle about it, nor twiſted

nor have a hole as the other have, and be inſenſible likewiſe, and otherwiſe, as I could further explain more at large, if it were fitting: for, *All things* (as the proverb is) *ought not to be ſpoken at all times*, much leſſe printed.

But if any ſhall hereafter make any Objections againſt me (as I expect they will) I will then explain my ſelf (through permiſſion) as far as by experience I have found, or by reading or otherwiſe my knowledge ſhall extend to. For I am confident, and my conſcience tells me, that thoſe who ſhall be found with theſe marks, are expreſly guilty of that diabolical art or practice of Witchcraft, whether they have done miſchief or not, but onely for that they have renounced God and Chriſt, and betaken themſelves to the devil, the utter enemy of God and all the world. And I had rather be an inſtrument (if any ſuch thing ought to be) to ſave one who ſhould confeſſe and humble himſelf, as *Manaſſeh* did, then any of thoſe who, being found with the marks upon them, ſhall deny: but I ſhall forbear herein, where it nothing concerns me, but thoſe in authority; for I would not give offence to any, onely deſire to cleer my ſelf, in giving ſatisfaction to the world that my conſcience is, that none of theſe ſorts ought to live amongſt us; for by the Laws of God and the Realm, they ought to die, as it is ſaid in the 18 of *Deuteronomy*. And then remember this one place, which is in *Micah* 5, where it is ſaid, that when God intends to bleſſe a Nation, he will cut off or root out all Witchcrafts and Inchantments: which I ſhould think ſhould give all ſufficient ſatisfaction, that thoſe which have theſe marks, are in league and covenant with the devil, and that it is not to be doubted but that there are Witches, and that thoſe which have the brand be alſo guilty as aforeſaid, be they of either ſort, and are to be found as well as the other, by ſearching alſo; yet I confeſſe that is very difficult to be known, and very few ever attained to the diſcovery thereof: but it is to be known by the inſenſibleneſſe thereof, and otherwiſe, being drawn or ſhrunk up ſo with a circle about it, as if the ſkin were ſtretched to that place, or ſhrunk up about it; but very little by the colour, for that is as if it were or had been ſome natural cauſe, or where ſome iſſue had been, when as the skin was never periſhed, as may be eaſily diſcerned; onely it ſhews in the middle thereof, for the moſt part, as if a little hole had been, except it be ſuch as the places where the

blood

blood is fetched to ſeal the Covenant, which is onely like a natural mark, either long or otherwiſe, as natural marks be; onely it ſeemeth to be deader and harder, and ſo it is, and not ſo tender as other places be, or where plaiſters have been uſed: but the other is for the moſt part round, but however, it hath a little circle about it, juſt adjacent to it, as if it were ſunk in all the circle about, and then within that, next adjacent to the circle, ſomewhat higher then the fleſh, and harder; and in the middle thereof, a little hole ot pit ſomewhat ſunk. This brand or mark, if it come to be tried for the inſenſibleneſſe, will ſoon be felt, if greater care be not had in pricking of it; for though it be inſenſible a little way, yet it is not ſo deep into the fleſh as the others be, but ſhews dead-like, much like as if it had been ſeared with a hot-iron, and is firmly upon the body, and in no ſecret place, as the other be, but differs a little in colour, as a ſeared place doth from another; as I might ſomewhat inlarge, but I will not preſume too far, leſt others ſhould unadviſedly and raſhly proceed in the diſcovery of ſuch perſons wrongfully, and then fault me for the inſight; as hath been formerly done by ſome, who when they have done that they are not able to give an account of, or render a reaſon for, or perchance ſay thoſe be guilty, where they finde ſome other evidence may be given that they be guilty, or where money will be largely given that they are guilty, when as if they come to be further queſtioned, they can onely ſay they be ſuch marks as ſuch a one told me; and ſo likewiſe can ſay, I have ſeen ſome have ſuch marks in the Jail, of his finding out, or ſome who have confeſſed: when as they themſelves cannot diſtinguiſh between natural marks, and thoſe, neither indeed know them aſunder, but however, know but one ſort of the marks, and ſo let many eſcape, and I fear wrongfully thereby, or for lucre, accuſe; a fearful thing to be conſidered of: And therefore I conceive it were fitting, that when ſuch come to their trials in this kinde, it might be done by thoſe of knowledge and diſcretion, and upon good grounds, and not by every light-carriag'd houſwife, who regards more her own ends then the life of a Chriſtian; who can render no other reaſon, but that they do but what they have learned ſome inſight in, & ſo go where they are ſent for, or elſe they would not do it; indeed for money, and not for the Common-wealths good, as may be ſeen by their want of knowledge therein: For, as I ſaid, it had need be done

done by able, discreet, honest persons, especially for these last mentioned, and upon good grounds, and other cleer evidences concurring with them. Yet I affirm that all that have these, or any of these marks, are guilty of Witchcraft, if plainly made appear: for I could have spoken somewhat more, both of wrongfully accusing, and excusing, onely I know it will then be judged that I do it to take off all others, and that none, or but such as I like of, were fitting to do it, and so thereby take all upon my self; which I know many in the world will be ready enough to censure of me: But for my part, where one hath the least insight herein, I wish there were hundreds in all Countries which had the whole, and more then any now have; but onely that such as be idle, or unconscionable of their ways, and careless of men and womens lives, or at least unskilful in these ways, might not be suffered to meddle in such a business of concernment of life and death, as this is. As for this, and the lucre of money, I shall more fully clear in the last Objection in the close hereof, to acquit my self thereof.

Now for the implicite or secret League, if it be asked what these be which thus work by Satan:

I answer, in some sort, by way of similitude, from the direction of that place in *Mark* 9. 38, 40. and *Luke* 9. 49. For Satan will be Gods ape in all things whatsoever he can, and therefore will he also imitate Christ herein. They are such as invocate the devil by certain superstitious forms of words, and prayers, believing that these means can effect what they have offered them for, and do withal earnestly desire to have them effectual. Now the devil herein consenteth, and affordeth his power, at the utterance of the words, to bring the thing to passe which is desired. Here therefore is a Covenant and mutual consent on both sides: for if a man or woman be content to use superstitious forms of invocation for help in time of need, and in using them desireth in heart to have the thing effected; if the devil work the feat, there is a secret compact: for they have desired, and he hath consented. They are such as do know, that neither by Gods work in nature, nor by Gods ordination from his Word, the things they do are warrantable, (but rather hear such things forbidden) and that they also are absurd to common reason, and yet will do them, because they finde an effect answerable to their expectation.

Hereto

Hereto I might adde the healing of a wound by anointing the inſtrument which gave the wound, Spell-ſetters, and Charmers, and ſuch-like, who many of them are in expreſſe league as aforeſaid: for the devil contenteth himſelf ſometimes, to wit, there where he well perceiveth the party will not be brought to the other, and lets them pleaſe themſelves with hope of Gods mercy, employing them onely about ſeeming-good things, for that in ſo doing they ſuppoſe they ſin not, nor are in danger of the devil, nor under Gods wrath, as the other are, becauſe they fall not ſo foully into the pit of deſtruction by an expreſſe league, as the others do, and make an outward ſhew of Religion as well as others.

For what can be ſaid of thoſe who onely cure diſeaſes by laying on their hands, and uſing certain words or forms of prayers? Is it not done by this ſecret Compact, though ignorantly they think otherwiſe? For if the remedy be not natural, then it is ſupernatural; if ſupernatural, then either from God, and ſo hath warrant from his Word, and is ordinary, not miraculous; for that work of God hath ceaſed long ſince: or elſe is from the devil, as works wrought by Spells and Charms, and ſuch-like, forbidden by God. Yet theſe ſorts of perſons, finding their practices ſucceſful, are not againſt Satan, nor can lightly ſpeak ill of his working power, becauſe of their ſecret and implicite league they have with him, and eſpecially becauſe of the profit they finde come to them thereby. And herein alſo doth the devil imitate Chriſt, who allowed ſome, which openly as yet did not follow him, to have power to caſt out devils, *Mark* 9. 38, 39. who were not, as he ſaid, againſt him, nor could lightly ſpeak ill of him, nor of his power, by reaſon of their ſecret and implicite faith, and covenant with Chriſt; yet did it, becauſe they found ſucceſſe in it.

So likewiſe in the Scripture is found the cutting off hair, and burning it, *Numb.* 6. 18. the writing of words, and the blotting of them out again, and to give them unto one, *Numb.* 5. 23. Alſo the giving of a portion, *Numb.* 5. 27. So Satan teacheth his to cut off hair and burn it; as the White-Witch will do to ſuch as come to them, adviſing them to cut hair, or ſuch-like, off the beaſt they ſuſpect to be bewitched, and to write a Charm, and to blot it out, and then give it one; alſo to uſe portions; thus ſeeming, by theſe imitations, to have Scripture for their warrant.

And so after this manner I might reckon up several other ways: as, the Lord had some which by cursing and threatning procured evil upon others, 2 *Kings* 2. 24. *Acts* 13. so Satan hath such, which by cursing and threats procure mischiefs upon others, as you may plainly see by their Confessions.

Also the Lord tied his to certain Rules and Ordinances in his Service, and sometimes to a certain number, *Josh.*6. 15. 1 *Kings* 17. 21. So Satan tieth his Witches to certain words and deeds in going about his service, and to observe numbers, and to do a thing so and so often, three times, seven times, or such-like, as the White Witches do: and so imitate Christ in many things, as his Assemblies and Sabbaths, Baptism and Covenants; so Satan hath all his, after his manner, as *Rebecca West* and *Elizabeth Clarke* confessed, as well in these as in other particulars, as you may finde as well by theirs and others Confessions, as also by the Writings of learned men who have writ concerning the same.

And further, as the Lord had such as cured diseases by words, by prayers, and did anoint the party infirm; as by something brought them from the sick, and carried to the sick again, *James* 5. *Mark* 6. 13. *Acts* 19. 12. So hath Satan such as seem by words to cure diseases, by forms of prayers, and by oils; and also by bringing something from the sick party, and carrying the same back again.

So the Lord by his servants raised some from the dead, 1 *Kings* 17. 21. *Acts* 9. 40. and likewise Satan maketh shew by his servants to raise up the dead, 1 *Sam.*28.

And as the Lord maketh some to be his, either by his immediate inspiration, and speaking to them, or winneth them to him by his instruments: so Satan maketh some Witches by inward suggestions, and his speaking to them, or by using other Witches to gain them to him; as you may finde also by their Confessions. And that as the Lord spake by a beast unto a Witch, *Numb.*22. 28. so Satan speaketh to Witches, sometimes in one shape, and sometimes in another.

So likewise, as the Lord ordained Sacrifices to be offered to him, Satan hath taught his to do so too, *Numb.*23.

And as the Lord promised earthly blessings, to stir up people to serve him; so Satan, as you may finde, is very large in his promises to such as will serve him, *Matth.*4.

And

And ſo it is in many other particulars, as might well be obſerved, if you do but rightly obſerve their Confeſſions, with their carriages, and Satans doings.

But here ſome will ſay, Is there no other way to finde them out, but onely by ſearching?

I anſwer, That is both the moſt ready and certain way, and ſuch a way, as that, if they which undertake it be careful, there can be no miſtake, eſpecially in thoſe who ſhall be found to have the marks; and for the other, if in expreſſe league, then by the brand; if implicite, then by the aforeſaid reaſons, and by their carriages. Yet they may be found by Witches words alſo, as when he or ſhe hath been heard to call upon their ſpirits, or to ſpeak to them, or talk of them to any, inticing them to receive ſuch Familiars. As ſome of thoſe of Rattleſden confeſſed that they had their Familiars from old mother *Orvis*; ſo had *Elizabeth Clarke* from *Anne Weſt*, and ſo had her daughter from her, *Anne Clarke* from her mother, and her mother from another; ſo in many other particulars. As alſo, when they have been heard telling of killing of ſome man or beaſt, or of the hurting of them; or when they have not onely threatned revenge upon any or their cattel, but have told particularly what ſhall happen to ſuch a one, and the ſame found true; and their boaſting afterward thereof. Furthermore, if they have been heard to ſpeak of their tranſportation from home to certain places of their meetings with others there, as was at Manningtree, Burton, Old, Trilbrook-buſhes, and other places.

Theſe and ſuch like, as you may finde by their Confeſſions, prove a leagne and familiarity alſo with the devil.

So alſo by Witches deeds, as when any have ſeen them with their ſpirits, or ſeen to feed ſome creatures ſecretly; or where the Witch hath put ſuch, which may be known by the ſmell of the place; for they will ſtink deteſtably, which we have often found true in the time they have been kept, if their Imps or Familiars came to ſuck in the mean time, as you may finde they often have. Alſo when it can be found that they have made pictures; as I have credibly heard of one of Yarmouth, who ſince the aforementioned time ſuffered there, and confeſſed that ſhe had made a picture of wax or clay, I do not well remember which, of the proportion of a childe which ſhe was intended to work her miſ-

chief againſt, and had thruſt a nail in the head thereof, and ſo had buried it in a place, which ſhe then confeſſed; and that as that conſumed, ſo ſhould the childe, and did, a long time, as I was told by Maſter *Hopkins*, who was there, and took her Confeſſion, and went to look for the picture; and that the childe (as I have heard) did ſoon after mend, and grew luſty again. A helliſh invention.

And ſo many ſuch Witchery-tricks, both of this kinde and otherwiſe, have thus been lately found out: as, the giving any thing to any man or other creature, which immediately cauſed either pains or death; as was at Brampford and other places, as you may alſo finde by their Confeſſions. So likewiſe by laying on their hands, or by ſome one or more fellow-Witches confeſſing their own Witchcraft, and bearing witneſſe againſt others, ſo as they can make good the truth of their witneſſe, and give ſufficient proof thereof, as, that they have ſeen them with their ſpirits, or that they have received their ſpirits from them, as beforeſaid; or that they can tell when they uſed their Witchery-tricks to do harm, or joyned with them; as thoſe of Manning-tree and other places at their meetings uſed to do: or that they told them what harm they had done, or that they can ſhew the mark upon them, or ſuch-like; or by the Witches confeſſing of giving their ſouls to the devil, and of the ſpirits which they have, and how they come by them, and the ſuckling of them, and ſuch other like ways, as you may gather by their Confeſſions.

All which, notwithſtanding, principally depends upon ſearching, which is the readieſt way to bring them to theſe Confeſſions.

Alſo ſome witneſſe of God himſelf happening upon the execrable curſes of Witches upon themſelves, praying God to ſhew ſome token, if they be guilty; who by bitter curſes upon themſelves, think thereby to clear themſelves: as one *Binkes* of Haverill in Suffolk, who confeſſed to me that ſhe was guilty, and amongſt other things told me, that the Fly which was ſeen to flie about the chamber, was one of her Imps; but deſired to ſpeak with one Maſter *Fairecloth*, who lived not above two miles, or thereabouts, from the Town, being an able Orthodox Divine; who was immediately ſent for, and came. This woman, notwithſtanding her confeſſing to me, denied all to him, wiſhing

and

and deſiring withal, that if ſhe were ſuch a manner of perſon, that the Lord would ſhew an example upon her; and that if ſhe had any Imps, that they would come whilſt he was there: preſently after, ſhe cries out, A juſt judgement of God, they are come indeed, ſaid ſhe. This Imp, in the ſame ſhape it was ſeen formerly flying in the room, was ſeen faſtened upon another place of her body, not far from the other marks, but not upon them, and ſo remained above half a quarter of an hour, till ſome women came neer a quarter of a mile, who ſaw it faſtened on her body, ſhe onely crying out to have it pulled off, which at firſt they were fearful to do; but at length they wiped it off, as they ſay, with a cloth; and what became of it after, they knew not; but it had drawn a new mark, like the other.

Was this woman fitting to live, this evidence, with others, being againſt her, by credible witneſſes? I am ſure ſhe was living not long ſince, and acquitted upon her trial: for ſhe never confeſſed any more, but denied what ſhe had formerly confeſſed.

Here you may take notice, firſt, that if they have their Familiars come to them either before or after confeſſion, they will not confeſſe till another time, or deny, and therein watching is of ſome conſequence, till they be examined by a Juſtice of Peace, or elſe they muſt expect but few confeſſions. This was obſerved as well by thoſe at Bury, as indeed for the moſt part of all thoſe now lately detected. And ſecondly, the extreme pain they put them to, eſpecially when they firſt draw their marks, as moſt of them generally confeſſe.

And I have obſerved in the time they have been kept, that if their Imps be a ſucking, it is eaſie to be diſcerned and known; for then they will either covet to ruck or ſit down upon the ground, or will lie ſhrinking up all of a heap, making ſowre faces, as if they were in extreme pain: ſo that they may be eaſily diſcerned by their carriage and geſtures, whether any thing come to them, or not, while they be kept.

Alſo I have read that a Witch, in ſome caſes, hath been brought to a dead party, who hath been ſuſpected to have been bewitched by that Witch, to touch the dead corps; which

was no sooner touched by the Witch, but the corps bled fresh blood.

These and such-like evidences may sometimes, though peradventure not always be given from God, when he is pleased to detect such malefactors guilty of blood, as well as in other cases of murther.

And thus you may plainly see that Witches may be discovered, albeit there be some difficulty therein, and may likewise be brought to confesse their Witchcraft; as also, that there be Witches in these our days, nay I rather think more frequent then formerly: for if Satan be such a powerful deceiver and seducer, who can make an *Eve* in Paradise (being in the state of perfection) to believe him, the devil, before God; can he not seduce now? Yes certainly, more desperately, to manifest his bloody malice in these later times against mankinde, and therefore he hath now adays stirred up such cruel Witches as be wholly set upon revenge, tormenting men and women, and their cattel, and making a trade of killing and murdering: of which sort the Scripture hardly gives an instance, except it be in *Balaam*, hired to curse Gods people.

Let us therefore learn to follow the Lord, and hate Witches, Wizzards, Magicians, Soothsayers, Fortune-tellers, Inchanters, jugling companions, and all others that deal in Sorcery and Witchcraft, beholding in them a spectacle of mans misery, as being left of God unto the power of the devil, and so be moved with compassion towards them, and pray for their conversions. Yet consider, though they be left of God for a time, yet not all so left, nor so dreadfully catched by Satan, but that they may, through the mercy of God, be his servants, and converted, as none can deny but *Manasseh* was; and so put a difference between their fearful sin and their persons; hate the one, but not the other; hate the one in conscience to Gods commandment, utterly forbidding to regard such, *Levit.* 19. 31. for it is spiritual whoredom and defilement, *Levit.* 26. 6. because such as used them were Heathens, as, the Egyptians, Canaanites, Philistines, and Caldeans. Such as in Israel followed the Heathenish customs, were wicked and ungodly; as *Saul*, who was a murderer, 1 *Sam.* 22. a profane neglecter of Gods Worship,

1 *Chron.*

1 *Chron.* 13. 3. and one whom God had forſaken, and taken his Spirit from, 1 *Sam.* 16. 14. an evil ſpirit likewiſe was upon him, neither did God vouchſafe him any anſwer by ſacred means, 1 *Sam.* 18. 16. and therefore he fell to Witches.

And what was *Manaſſeh*, but an idolater, and an obſerver of times, and ſo fell to Witchery, and to ſuch as had Familiars? And the people which delighted in theſe, were haters of true Teachers, and believed falſe Prophets, Dreamers, and Diviners, *Jerem.* 27. 9. and with us, what are they, but vain looſe livers, ſuperſtitious Neutrals, and ſuch-like? But let them remember, that it *will be* but *bitterneſſe in the end.*

Let *Saul* and *Manaſſeh* be a warning to all of this kinde, beſides examples abroad, and in Hiſtories, with thoſe amongſt our ſelves, which may ſerve to terrifie all good Chriſtians from ſeeking unto or regarding ſuch: for it is plainly ſaid, *The Lord ſetteth his face againſt ſuch, to cut them off*, Levit. 20. 6. And if God be againſt them, what may they look for in the end, ſeeing the leaſt of theſe do intice people from God, in requiring faith of them, and do cauſe the people to run a whoring after them? as *Moſes* ſpeaketh, *Levit.* 20. 6.

Being therefore in league with Satan and abominable idolaters, inticing people from their faith in God, they are therein worthy to die, or at leaſt to receive puniſhment according to the Statutes: for many of them are hurting Witches, as well as curing, and certainly to be diſcovered and known, with far leſſe difficulty then the other; for they are to be diſcerned by their practices here, working openly by their cures, *&c.* when as the other work onely ſecretly and in darkneſſe. And ſurely let no man doubt but that the finding out of ſuch miſcreants is an acceptable ſervice before God, elſe why ſhould the Lord have given ſuch command to the children of *Iſrael*, and to have driven out the Nations from before them for thoſe abominations, and to cauſe his owne people to be led into captivity for thoſe ſins, threatning judgements upon them, and likewiſe againſt thoſe who ſhould ſuffer any ſuch abominations amongſt them; as in divers places both in the Prophecies of *Jeremiah* and *Iſaiah*, beſides many other places of Scripture both in the Old and New Teſtament, aforementi-

mentioned. Nay, there are threatnings againſt ſuch as ſhall but reſort unto them, as in *Exod.* 20. 6. and ſo in divers other places before mentioned.

And doth not the Lord by the Prophet *Micah* promiſe to cut off Witchcraft out of the land, and that they ſhould have no more Soothſayers, in the time that he intended to bleſſe a Nation? *Micah* 5. 12.

And in truth, was there no alteration in England at the beginning and continuance of the ſuppreſſion of this ſin, and in ſome Counties more then others? And who are they that have been againſt the proſecution of, or been partakers with ſuch, but onely ſuch as (without offence I may ſpeak it) be enemies to the Church of God? I dare not inſtance, not onely for fear of offence, but alſo for ſuits of Law.

For was there not above fourty in Eſſex, (as I take it) all in Tendring-hundred, there where ſome were diſcovered, illegally outlawed, contrary to the Law of this Realm, upon a Writ of Conſpiracy (as I have been credibly informed) I being one of the number, as I was likewiſe informed by ſome which were my neighbours when I lived there, by the means of one who is reported to have been one of the greateſt agents in Colcheſter-buſineſſe, within the Town; when as there was never any notice given to any upon the Proclamations, as ought, I am ſure? This man, with another who is likewiſe reported to have been fellow-agent with him in that buſineſſe, and the two chiefeſt in it, was the cauſe that ſome were not queſtioned in that Town: but for his part, I ſaw him labour and endeavour all he could to keep this woman, whom he ſo much held withal from her legal Trial, and likewiſe heard him threaten both me and all that had given evidence againſt her, or informed what manner of woman ſhe had been in her life and converſation, to their knowledge, or as they had heard: Yea, as I ſince have heard, ſhe was condemned at that Aſſize, and by his procurement reprieved. Since which time, on her behalf, this hath been done.

Was not this an animation to all ſuch people in thoſe parts, when ſo many Gentlemen and Yeomen thereabouts

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Theſe and ſuch-like ſpeeches, I have heard them ſay, the devil hath made uſe of to perſwade them to Witchery; coming to them, and asking them, How do you think to be ſaved? for your ſins are ſo and ſo, (as he can ſet them out large enough) and you heard the Miniſter ſay that I will torment you: Give me your ſoul, and agree with me, and I will free you of hell-torments. Ignorant people have been thus ſeduced. Therefore it behoves all to be careful in giving the devil the leaſt advantage, and to put a difference between their fearful ſin and their perſons, hating the one, but not the other, for that by corrupt nature we are no leſſe apt to be miſled by him then they, walking in ſins and treſpaſſes, *Epheſ.* 2. 1.

But in obedience to the Law of God, and accompliſhment of all things in the Scripture contained, ſuch ought not to live amongſt us, leſt the Lord ſhould deal with us as he did with others for the ſame abominations; much leſſe ſhould any harbour ſuch thoughts, as that there are not any: for did not the Lord leave ſome of the nations, to try and prove Iſrael? *Judg.* 2 and 3. and doth not S. *John* ſay, (*Matth.* 3. 7.) *O generation of vipers, who hath warned you to flee from the wrath to come?* Do not they, when they covenant with the devil to free them of hell-torments, who cannot free himſelf of them, flee (as much as in them lieth) from the wrath to come?

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As for you that are of ſuch an opinion, ſurely, if neither all the threatnings and judgements of God againſt ſuch, be-

fides their own Confeſſions, will not prevail with you, methinks the mercies of God ſhould, in that fifth of *Micah*; for it is undeniably true, that there was, is, and ſhall be Witches, till Chriſts conqueſt there ſpoken of, agreeable with that in *Revel.* 20. 1, 2, 3. which as yet cannot be: for without doubt the devil is buſie in deceiving of Nations, and that not onely ſuch as know not Chriſt, but others alſo; which could not be, if he were bound; nor the Jews or other Nations ſtill to come: but other places of Scripture would be contradicted. And therefore every one muſt conclude with me, that (as yet) of Witchcraft there is no end.

Now whoſoever thou beeſt that thinkeſt I ever made ſuch gain of the way, or favoured any, and perſecuted others, or took bribes, I call God to witneſſe, that conſidering the charge of going to ſeveral places, and Aſſizes, and Goal-deliveries, and the time I expended thereabouts, I never, one time with another, got ſo much as I did by my Calling and Practice, towards the maintenance of my family. And as for taking any money, or other thing, by way of bribe or gift, I never did, to the value of one peny, neither one way nor other, but what I openly took in the view of the Townſmen where I came; and that in many places I never received peny as yet, nor any am like, notwithſtanding I have hands for ſatisfaction, except I ſhould ſue; but many rather fall upon me for what hath been received: but I hope ſuch Suits will be diſannulled, and that where I have been out moneys for Towns in charges and otherwiſe, ſuch courſe will be taken, that I may be ſatisfied and paid with reaſon. And for ever accuſing one wrongfully, my conſcience is clear before the Almighty: and I ever deſired equal puniſhment to all that were guilty, or at leaſt, if any favour, that it might be to thoſe who confeſſed: but thoſe ſtill ſuffered, and others, though never ſo guilty, eſcaped. The reaſon why I did thus, was, becauſe I deſired ſo to ſatisfie the world in this particular, that it muſt needs be a great errour to ſave ſuch, and not to queſtion others at all, as before mentioned, they being all guilty alike.

And in truth, concerning him who is dead, who likewiſe was

was an agent in the buſineſſe, for my part, I never knew that he either unjuſtly favoured any, or received bribes, or uſed ſuch extremity as was reported of him; onely at firſt, before he or I ever went, many Towns uſed extremity of themſelves, which after was laid on us. And I do not deny but at firſt he might watch ſome; but to my knowledge, he ſoon left it, or at leaſt in ſuch a way as not to make them uncapable: but if he ever did at firſt, evidence was not taken till after they reſted. And for my part, I never watched any at firſt, ſo as any way at all to diſturb them in their brains; but when ſome have been watched before I have come to them, I have cauſed them to take their reſt, before I would ever queſtion with them: but now lately, and ever ſince the *Michaelmas* after the firſt beginning, I never uſed any but as aforeſaid, with conſent of the Juſtices, and not otherwiſe, nor ever did But to my knowledge, we have been both much injured in words, and he ſince his death: but I am certain (notwithſtanding whatſoever hath been ſaid of him) he died peaceably at Manningtree, after a long ſickneſſe of a Conſumption, as many of his generation had done before him, without any trouble of conſcience for what he had done, as was falſly reported of him. And though many of theſe things may ſeem very ſtrange, and hardly to be believed, yet this is the very truth; and that he was the ſon of a godly Miniſter, and therefore without doubt within the Covenant. Therefore let no man take upon him either to ſpeak or write more then he knoweth to be truth; for this I am able to manifeſt and prove to be truth.

And ſo I leave my ſelf to the cenſure of the world, yet deſire it might be left to the Almighty, who knoweth the ſecrets of all hearts: For, *bleſſed are they that do his commandments*, Revel. 22. 14.

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# *FINIS.*